FOR CONSULTATION ONLY

VARAHAMIHIRA'S

BRIHAT SAMHITA

बृहत्संहिता

WITH AN

English Translation and Notes

BY

Panditabhushana V. Subrahmanya Sastri, B. A.
Asst. Secretary to the Government of Mysore (Retd.)

and Translator and Publisher of
Brihat Jataka, Jatakaparijata, Sripatipaddhati, Phaladeepika, Uttarakalamrita, Shatpanchasika, Jatakalankara, Jataka Tatva, Jatakadesamarga, Sanketa Nidhi, etc.

AND

Vidwan M. Ramakrishna Bhat, M. A.
Lecturer in Sanskrit and Superintendent of Indian Languages
St. Joseph's College, Bangalore

PRINTED BY V. B. SOOBBIAH & SONS
AT THE M. B. D. ELECTRIC PRINTING WORKS
BANGALORE CITY
1947

Central Secretariat Library
No. 9420
Date 12.7.47
Govt. of India

Price Rs. 12/8

521
Var N47B

Sole Proprietor of the Copyright :

Panditabhushana V. Subrahmanya Sastri, B.A.,

65, 3rd Cross Road, Basavangudi P. O.

BANGALORE.

54
133.5
Var
N47V.

CENTRAL SECRETARIAT LIBRARY
Sa 351
5204
GOVT. OF INDIA

MINISTRY OF CULTURE · GOVERNMENT OF INDIA
संस्कृति मंत्रालय · भारत सरकार

GSL

INTRODUCTION

We are happy to present by the grace of God this edition of the Brihat Samhita of Sri Varahamihira with an English translation. A look at the table of contents will enable the reader to gauge the wonderful depth and wide range of the author's knowledge. In this monumental work which can rightly be called a *Magnum Opus*, there is no subject which he has not treated of with dignity, beauty and grandeur. This work, in fine, is a valuable encyclopaedia, as it deals with an astonishing variety of subjects of exceptional interest and value. Albiruni, the Arabian astronomer who has translated the लघुजातक (Laghu Jataka) of our author into Arabic, eulogises this संहिता (Samhita) for its richness in details. It contains important astronomical data, geographical details, Architecture, Sculpture, Medicine, Psychology, Physiology, Physiognomy, Botany, Zoology, Prosody, figures of speech and other subjects. This work is unique in Sanskrit Literature. The author has made it extremely interesting in spite of its dealing with technical subjects. The author is a poet of a high order. We can also observe here clear traces of the influence of the great poet Kalidasa on this author. In fact वराहमिहिर (Varahamihira) must have been an ardent admirer of Kalidasa. This fact probably led people to believe that our author was a contemporary of the illustrious poet. Moreover, in the ज्योतिर्विदाभरण (Jyotirvidabharana), its author, a Kalidasa, says that he wrote it in 3068 of Kali Yuga or 33 B. C. and that he is a contemporary of Varahamihira. This work bears internal testimony of

composition at a much later date. This pseudo-Kalidasa apparently wanted to pass off for the real one and called himself a contemporary of Varahamihira. Varahamihira's literary acknowledgment to Kalidasa will be apparent from the following extracts :—

यत्राकृतिस्तत्र गुणा वसन्ति (Brihatsamhita LXX-23)

प्रायः शरीराकारानुवर्तिनो हि गुणा दोषाश्च भवन्ति
(Brihatsamhita II-2)

ते दुर्जना मे मनसो वितर्कः (Brihat Samhita LXXIV-5)

यस्मिन् मनो व्रजति तत्र गतोऽयमात्मा (Brihat Samhita LXXV-3)

योऽयं विचिन्तयति याति स तन्मयत्वम्(Brihat Samhita LXXV-4)

and verses 7 and 8 (The whole chapter is excellent)

मनो हि मूलं हरदग्धमूर्तेः (Brihat Samhita LXXVIII-14)

The verses 1 and 2 in Adhyaya LXXIV.

All these lead us to believe in the author's admiration for Kalidasa. The metres employed by him point to his mastery of poetics and command of language. He gives various kinds of दण्डक (Dandaka) and आर्या (Aryas).

The author is a staunch adherent of scientific principles in Astrology. Out of respect for the ancient sages or masters of this science, he quotes their views and then states his own confirmed decisions in unmistakable terms (*vide* III-1, 2, V-1.17, and IX-6). He belongs to the group of first-rank scholars in scientific astronomy such as आर्यभट (Aryabhata) ब्रह्मगुप्त (Brahmagupta) and भास्कर (Bhaskara). [The last two are posterior to him]. Varahamihira does not claim to be a pioneer in the field of Samhita. Before him, Parasara, Garga and others had

written Samhitas. He refers to them and sometimes quotes them and gives his views in addition, for the benefit of mankind (*vide* I-5). The पराशरतन्त्र (Parasara Tantra) is partly in prose and partly in verse of अनुष्टुभ् (Anushtub) and आर्या (Arya) type. The geographical details given in Chapter XIV are taken with slight changes from this तन्त्र (Tantra). So, it can be said to be the geography of India at the time of Parasara. According to tradition, it was Varahamihira that fixed the sphere at the beginning of Aswini (*Cf.* III-1).

His style, though at times archaic, is simple, graceful and pithy, bearing the stamp of individuality and affinity to सुश्रुत (Susruta) and Kalidasa. That is the reason why he was ranked among the nine gems of the Court of Vikrama.

The author was the son of आदित्यदास (Adityadasa) of Ujjain (बृ. जा. XXVIII-9). The Astronomers of Ujjain have held that वराह (Varaha) belonged to the 427th year of Saka era or 505 A. D. This date is confirmed by Albiruni also as that of the composition of his पञ्चसिद्धान्तिका (Pancha Siddhantika). But Dr. Bhau Daji declares that वराह (Varaha) died in 587 A. D. Hence it should be concluded that 505 A. D. is the date of his birth and not of his composition. Scholars hold that वराह (Varaha) quotes आर्यभट (Aryabhata) who was born in 476 A. D. This also points to the above conclusion regarding the date of his birth. About the statement made in the ज्योतिर्विदाभरण (Jyotirvidabharana) we can only say that it was not written by Kalidasa, the author of Raghuvamsa, etc. Probably there were many Kalidasas and one such was the one belonging to the 6th century A. D.

For, the शत्रुञ्जयमाहात्म्य (Satrunjayamahatmya) mentions a king विक्रमादित्य (Vikramaditya) as having ascended the throne in 544 A. D. Probably वराह (Varaha) and this neo Kalidasa were contemporaries of this Vikrama. Similarly अमरसिंह (Amarasimha) who is identified with अमरदेव (Amaradeva) that built the Buddha Gaya temple in about 500 A. D. is said to be a contemporary of our author. This too will lead to the above conclusion of his date. Many scholars from the days of Colebrook, Davis, Sir William Jones, Weber and Lassen have done much research work on Varahamihira.

According te Sage Garga, the Science of Astronomy-cum-Astrology was created by the creator himself for the sake of the twice-born as ancillary to the Vedas. It was handed down to Garga by Brahman, and from him, other sages got it and thus its knowledge was dissemnated throughout the world.

It is but right that we draw here the attention of the readers to the erroneous judgment of many a western orientalist regarding Astrology and Greek influence. On the other hand, it is the Greeks who freely borrowed or learnt the various scientific truths from the Aryans of India. Clement of Alexandria calls Pythagoras, the celebrated Greek, a pupil of the Brahmanas. The Swami Vivekananda, the great spiritual and intellectual giant of modern India, has ably refuted the false theories of the Western Orientalists. He says :—

> "There may be, it is true some similarity between the Greek and Indian terms in astronomy and so forth, but the westerners have ignored the direct Sanskrit etymology and sought for some far-fetched etymology from the Greek. That

MINISTRY OF CULTURE · GOVERNMENT OF INDIA
GSL

such shallow and biased learning has been manifested by many orientalists in the West is deplorable. From a single Sanskrit Sloka that reads, 'The Yavanas are Mlechchas; in them, this Science is established; therefore, even they deserve worship like Rishis.....' in the west, they have gone so far as to declare that all Indian sciences are but echoes of the Greek; whereas a true reading of the Sloka may show that the Mlechcha disciples of the Aryans are herein praised in order to encourage them to a further study of the Aryan Sciences.....".

Only a sage can comprehened this Science, says our author (II-4). The present author does pay homage to the ancient authorities on this subject. He also just alludes to the various theories regarding creation propounded by the Sankhyas, Vaiseshikas, Meemamsakas and others and passes on to the subject on hand. The Science consists of three Skandhas or branches, *viz.* Ganita, Hora and Sakha (*vide* I-9). The treatment of the whole subject in all its details is said to be संहिता (Samhita) which itself means a collection. Accordingly Garga says that the Great Brahman who is well-versed in these three branches is said to be an expert in Samhita. But our author points out that he has already done justice to two of the branches, *viz.*, Ganita (गणित) and Jataka (जातक) in his पञ्चसिद्धान्तिका (Panchasiddhantika) and बृहज्जातक (Brihat Jataka) respectively (*vide* I-10). He gives in the 2nd Chapter the details of the संहिता (Samhita) thereby indicating that the term Samhita is independently used for the Sakha also by itself. But he gives a resume of the first two Skandhas also.

It has been stated (CVII-13) that this work consists of 100 Adhyayas, in Slokas 3900 when converted into

अनुष्टुभ् (Anushtub) metre. Out of the 107 Adhyayas now printed in this book, the chapters on (1) वातचक्र, (2) रजोलक्षणं, (3) अङ्गविद्या, (4) पिटकलक्षणं, (5) विवाहपटल (6) नक्षत्र जातक and (7) शास्त्रानुक्रमणी are apparently not his. These have been noted in their respective places.

The qualifications of an astrologer (Adh. II) are really very high and not within easy reach of ordinary mortals. The author says that a king should employ a chief astrologer assisted by 4 others. He is of opinion that no good people should live in a country where there are no good astrologers. The esteem in which the author holds them is indeed very great. He is equally strong in condemning pseudo-astrologers.

The chapters on Omens give a great deal of useful information. If man is careful in noting them when he goes out, he will be forewarned about the results of his efforts. The author says that (XLVI-2) the evil omens are the results of man's Karma in previous births and that they are intended to warn him.

There is a whole chapter giving various types of the आर्या (Arya) metre containing their Ganas and Yatis and also many varieties of Dandakas. Verse (LXVIII-112) is an example of good poetry.

The verse आसन्मघासु मुनयः is very useful in finding the time that has elapsed since the reign of the Pandavas. But here there is a doubt in the next line of the verse, where he says so many years intervene between Yudhishtira and the commencement of the Saka era. Some hold different views regarding this शक. Some say that it

refers to the विक्रमशक and others to the शालिवाहनशक. But in our opinion, it points to the latter.

The chapter entitled विवाहपटल was composed by one विन्ध्यवासी. दकार्गल forms part of the मनुसंहिता. Manu is said to be one of the 18 ancient authors of Samhita. In गर्गसंहिता itself, Manu's authority is recognised. This shows that Manu was a very ancient sage.

The author quotes a number of authorities in this Science: Parasara, Garga, Vriddha Garga, Kasyapa, Narada, Pitamaha Siddhanta, Saura Siddhanta, Paulisa Siddhanta, Vasishta Siddhanta, Romaka Siddhanta, Vishnugupta, Asita, Devala, Rishiputra, Sukra (Bhrigu or Usanas), Maya, Brihaspati, Saka, Garutman, Saptarshi, Badarayana, Nagnajit, Saraswata, Savitra (a work), Shashtyabda (a work?), Manu, Viswakarman, Vajra, Sri Dravyavardhana, Bharadwaja, Kapila and Kanabhuk. In other works of his, the author quotes the following: Satyacharya or Bhadatta, Manittha, Devaswamin, Siddhasena, Yavanacharya, Jeevasarman, Latacharya, Simhacharya; and Aryabhata.

Some hold the view that Garga and Vriddha Garga are one and the same person. But in XIII-2 and XLVIII-2, he mentions Vriddha Garga by name. The quotations of Bhattopala, the commentator, also prove that they are different persons. *Cf.* XXXI. Vriddha Garga is referred to in the Mahabharata also. We are of opinion that they are different. The गर्गसंहिता which is otherwise known as बृहद्गार्गीय contains almost the same chapters with the same titles. In this work, there is a chapter entitled युगपुराण dealing with the Yugas. Asita

who was a great astronomer cast the horoscope of the Buddha according to Hieuntsang. Kasyapa also was a very ancient sage, who does not mention the Romakas at all.

From this work, it appears quite clear that वराह had already written his पञ्चसिद्धान्तिका and the बृहज्जातक (I-10) According to him, the होरा (Hora) should treat of horoscopy, questions about journey and marriage. The पञ्चसिद्धान्तिका which is based on the five Siddhantas has been published with an English translation by G. Thibut in 1888. He seems to have written two other big works, namely Brihat Yatra and Brihat Vivahapatala. He has also written three smaller editions of these, *viz.* (लघु ?) स्वल्पजातक, लघुयात्रा and लघुविवाहपटल. The Brihat Jataka is very famous. Bhattopala has commented upon it. One महीधर also seems to have written a commentary on it. Albiruni speaks of a commentary on it by बलभद्र (Balabhadra). This Balabhadra has written an independent astrological work from which extracts are quoted in the pages of Jatakaparijata. The लघुजातक which is also commented upon by Bhattotpala has been translated into Arabic by Albiruni as already stated above. Only two chapters of this लघुजातक are now available. The यात्रा according to Utpala cantains 14 chapters. Dr. Kern has said that a manuscript copy of this work was with him. The copy now available has only 7 chapters and goes under the name of योगयात्रा. It is not complete either. Hence we may conclude that it might be the लघुयात्रा.

We know nothing about the author's विवाहपटल. Owing to its utter absence, the commentator has probably in-

troduced a chapter by विन्ध्यवासी*. The author has written a समासंहिता which is known to us only from the quotations of the learned commentator.

The author's son पृथुयशस् (Prithuyasas) was also a great astrologer. He has written the षट्पञ्चाशिका and होरासार as far as we know. The latter is a very useful work giving many new ideas and has been utilised by Mantreswara in his Phaladeepika especially in respect of Ashtaka Varga (*vide* page 265 of that work).

The present work has the commentary of Bhattotpala which is very exhaustive and helpful. It gives valuable quotations from many ancient authorities and the other works of the author. At the end of his commentary on the Brihat Jataka, he says that he finished his commentary on Thursday, the 5th day of the Bright half of the month of Chaitra in 888 of the Saka era-966 A. D. He has commented upon the योगयात्रा and also the षट्पञ्चाशिका of पृथुयशस्. His scholarship was deep and vast. He seems to have written a work भट्टोत्पलहोराशास्त्रम् in 75 stanzas. He has also written a work-वास्तुविद्या (see P. 439). He was well acquainted with all the ancient works on Astrology, Astronomy, Poetics, etc. He is very frank. Where he is ignorant, he openly owns that. For example, in perfumery, he says his knowledge is very meagre. He holds our author in the highest esteem. Scholars all over the world should be grateful to this commentator for his having preserved by his quotations

*According to one tradition, this is Varahamihira himself as he was living in the Vindhyas before he went to the Royal Court.

many authors in this field whose works are now lost. We are not pioneers in presenting an English translation of this great work. Before us, Dr. Kern and Chidambara Iyer have translated it. But those editions are not available now. Moreover, they are deficient in some respects. They do not also give the translation by the side of the text.

We too might have nodded in certain places in spite of our care and scrutiny; for, we are also human beings and this is a very big work whose publication has necessarily extended over a long period. We have given notes under the translation wherever necessary and not grouped the notes in an appendix to avoid the reader being put to inconvenience by referring to the concerned pages.

The author says at the end of the work, the course of the work and the Slokas it contains. Here Sloka means a ग्रन्थ or 32 syllables.

It may not be out of place here if we tell the readers that in spite of the heavy cost of printing and paper, the price of this book has been kept sufficiently low in order to enable all classes of readers to have easy access to it. We take this opportunity to record our heartfelt thankfulness to Mr. V. B. Srikantaiya, Proprietor, Messrs. V. B. Soobiah & Sons, Printers, for printing this huge work promptly in a spirit of cordial co-operation and service to the Goddess of Learning, in spite of the scarcity of labour and consequent hardships.

BANGALORE,
27th December 1946.

V. SUBRAHMANYA SASTRI.
M. RAMAKRISHNA BHAT.

MINISTRY OF CULTURE · GOVERNMENT OF INDIA
संस्कृति मंत्रालय · भारत सरकार
GSL

CONTENTS.

Adhyaya		*Page*
I	उपनयनाध्यायः–Introductory	1
II.	सांवत्सरसूत्राध्यायः–The Astrologer	6
III.	आदित्यचारः–The Sun	22
IV.	चन्द्रचारः–The Moon	33
V.	राहुचारः–Rahu	44
VI.	भौमचारः–Mars	75
VII.	बुधचारः–Mercury	80
VIII.	बृहस्पतिचारः–Jupiter	87
IX.	शुक्रचारः–Venus	105
X.	शनैश्चरचारः–Saturn	121
XI.	केतुचारः–Ketu	127
XII.	अगस्त्यचारः–Agasthya	146
XIII.	सप्तर्षिचारः–The Seven Sages	155
XIV.	कूर्मविभागः–Kurma Vibhaga	159
XV.	नक्षत्रव्यूहः–Allotment of animate and inanimate objects to the several asterisms	166
XVI.	ग्रहभक्तियोगः–Countries, People and Things belonging to the domain of each Planet	173
XVII.	ग्रहयुद्धाध्यायः–Planetary Conflicts	184
XVIII.	शशिग्रहसमागमाध्यायः–Conjunction of the Moon with Planets or Stars....	192
XIX.	ग्रहवर्षफलाध्यायः–The years presided over by each of the planets and their results	195
XX.	ग्रहशृङ्गाटकाध्यायः–The Planetary triangle	204

GSL

Adhyaya		Page
XXI.	गर्भलक्षणम्–Pregnancy of Clouds	207
XXII.	गर्भधारणाध्यायः–Pregnancy of the Air	219
XXIII.	प्रवर्षणाध्यायः–The Quantity of Rainfall	221
XXIV.	रोहिणीयोगाध्यायः–Moon's conjunction with Rohini	224
XXV.	स्वातियोगाध्यायः–The Moon's conjunction with Swati	237
XXVI.	आषाढीयोगाध्यायः–The Moon's conjunction with Ashadha	239
XXVII.	वातचक्रम्–The Wind Circle	244
XXVIII.	सद्योवर्षणाध्यायः–Signs of Immediate Rain	247
XXIX.	कुसुमलताध्यायः–Prognostics from Flowers and Creepers	255
XXX.	सन्ध्यालक्षणाध्यायः–The Indications at Dawn and Twilight	259
XXXI.	दिग्दाहलक्षणाध्यायः–The Glow at the Horizon	269
XXXII.	भूकम्पलक्षणाध्यायः–Signs of an Earthquake	270
XXXIII.	उल्कालक्षणम्–Ulkas or Meteors	280
XXXIV.	परिवेषलक्षणाध्यायः–Halos	288
XXXV.	इन्द्रायुधलक्षणाध्यायः–Signs of Rainbows	295
XXXVI.	गन्धर्वनगरलक्षणाध्यायः–An Aerial City	298
XXXVII.	प्रतिसूर्यलक्षणाध्यायः–Mock Suns	299
XXXVIII.	रजोलक्षणम्–Haze	300
XXXIX.	निर्घातलक्षणाध्यायः–Hurricane	302
XL.	सस्यजातकम्–Growth of Crops	304
XLI.	द्रव्यनिश्चयाध्यायः–Classification of Substances	308

GSL

Adhyaya		Page
XLII.	अर्घकाण्डाध्यायः-Fluctuation of Prices....	312
XLIII.	इन्द्रध्वजसम्पद्-The Glory of Indra's Banner	316
XLIV.	नीराजनविधिः-Lustration Ceremony	333
XLV.	खञ्जनकलक्षणाध्यायः-Wagtail	340
XLVI.	उत्पाताध्यायः-Portentous Phenomena....	344
XLVII.	मयूरचित्रकम्-Motley Miscellany	369
XLVIII.	पुष्यस्नानम्-Royal Ablution	379
XLIX.	पट्टलक्षणम्-Royal Crowns	397
L.	खड्गलक्षणम्-Signs of Swords	396
LI.	अङ्गविद्या-Prediction through Limbs	406
LII.	पिटकलक्षणम्-Characteristics of Pimples	418
LIII.	वास्तुविद्या-House-Building	421
LIV.	दकार्गलम्-On the Exploration of Water Springs	458
LV.	वृक्षायुर्वेदाध्यायः-Treatment of Trees	483
LVI.	प्रासादलक्षणाध्यायः-Description of Temples ...	491
LVII.	वज्रलेपलक्षणाध्यायः-On the Adamantine Glue	501
LVIII.	प्रतिमालक्षणाध्यायः-Description of Idols	503
LIX.	वनसम्प्रवेशाध्यायः-Ingress into the forest	518
LX.	प्रतिमाप्रतिष्ठापनाध्यायः-Installation of Idols	521
LXI.	गोलक्षणम्-Signs of Cows	526
LXII.	श्वलक्षणम्-Signs of Dogs	531
LXIII.	कुक्कुटलक्षणम्-Signs of Cocks	532
LXIV.	कूर्मलक्षणम्-Signs of Tortoises	533
LXV.	छागलक्षणम्-Signs of Goats	535

MINISTRY OF CULTURE · GOVERNMENT OF INDIA · सत्यमेव जयते

GSL

Adhyaya		Page
LXVI.	अश्वलक्षणम्-Signs of Horses	538
LXVII.	हस्तिलक्षणम्-Signs of Elephants	539
LXVIII.	पुरुषलक्षणम्-Signs of Men	542
LXIX.	पञ्चमहापुरुषलक्षणम्-Signs of the Five Great men	567
LXX.	कन्यालक्षणम्-Characteristics of Maidens	578
LXXI.	वस्त्रच्छेदलक्षणम्-Omens from Slits of Garments	585
LXXII.	चामरलक्षणम्-Signs of Chowries	588
LXXIII.	छत्रलक्षणम्-Signs of Umbrellas	589
LXXIV.	स्त्रीप्रशंसाध्यायः-Praise of Women	591
LXXV.	सौभाग्यकरणम्-Winning of Affection	597
LXXVI.	कान्दर्पिकम्-Erotic Remedies	600
LXXVII.	गन्धयुक्तिः-Preparation of Perfumes....	603
LXXVIII.	पुंस्त्रीसमायोगः-Union of Man and Woman	613
LXXIX.	शय्यासनलक्षणम्-Signs of Couches and Seats	620
LXXX.	रत्नपरीक्षा-Examination of Gems	628
LXXXI.	मुक्तालक्षणम्-Signs of Pearls	632
LXXXII.	पद्मरागलक्षणम्-Signs of Rubies	639
LXXXIII.	मरकतलक्षणम्-Signs of Emeralds	641
LXXXIV.	दीपलक्षणम्-Signs of Lamps	641
LXXXV.	दन्तकाष्ठकलक्षणम्-Tokens of Tooth-Sticks	642

Omens : Section I

LXXXVI.	शाकुनम्-Omens through Birds and Beasts	645

GSL

Adhyaya		Page
	Omens : Section II	
LXXXVII.	अन्तरचक्रम्–The Circle of Quarters	669
	Omens : Section III	
LXXXVIII	विरुतम्–On the cries of Birds and Beasts	680
	Omens : Section IV	
LXXXIX	श्वचक्रम्–The Circle of Dogs	691
	Omens : Section V	
XC.	शिवारुतम्–On the cries of Jackals	698
	Omens : Section VI	
XCI.	मृगचेष्टितम्–Omens connected with the movements of Wild Animals	701
	Omens : Section VII	
XCII.	गवेङ्गितम्–The Intention of Cows	702
	Omens : Section VIII	
XCIII.	अश्वेङ्गितम्–The Intention of Horses	703
	Omens : Section IX	
XCIV.	हस्तिचेष्टितम्–The Attitude of Elephants	707
	Omens : Section X	
XCV.	वायसविरुतम्–On the cries of Crows....	710
	Omens : Section XI	
XCVI.	शाकुनोत्तरम्–Further Omens	724
XCVII.	पाकाध्यायः–On the time of Fruition of Effects	738
XCVIII.	नक्षत्रकर्मगुणम्–On the Functions and Properties of the Asterisms	742
XCIX.	तिथिकर्मगुणम्–On the Functions and Properties of Tithis or Lunar Days	746

MINISTRY OF CULTURE · GOVERNMENT OF INDIA

GSL

Adhyaya		*Page*
C.	करणगुणम्-On the Qualities of the Karanas	748
CI.	नक्षत्रजातकम्-On the Effects of Birth in the Asterisms	753
CII.	राशिविभागाध्यायः-Division of the Zodiac into Signs	762
CIII.	विवाहपटलाध्यायः-(of Vindhyavasin) Effects ef Planetary Combination on Marriage.	764
CIV.	ग्रहगोचराध्यायः-On the Transits of Planets	768
CV.	रूपसत्राध्यायः On the Worship of the Stellar Deity	794
CVI.	उपसंहाराध्यायः-Conclusion	798
CVII.	शास्त्रानुक्रमणी-Table of Contents in this Science	800
	श्लोकानुक्रमणिका-Slokanukramanika	1-48
	मुख्यविषयपदानामकारादिकोशः-Sanskrit Index	49-68
	English Index	

ERRATA.

Page.	Line.	For.	Read.
36	17	culturists.	.... culturists,
63	20	willbecome	.... will become
64	14	प्रबलाद्वति	.... प्रबलाद्वाति
68	6	destrution	.... destruction
69	3	Vaugas	.... Vangas
80	19	मध्य फलदो	.... मध्यफलदो
103	last	चतुथ	.... चतुर्थं
104	28	सङ्केपः	.... सङ्क्षेपः
133	20	काडुम	.... कौडुम
165	20	Abhitaras	.... Abhisaras
173	16	कृषिकरनपहिंस्र	.... कृषिकरनृपहिंस्र
185	10	eyest o	.... eyes to
208	2	रजितानि	.... रचितानि
	8	मिथ्याम्बु नेर्देशे	.... मिथ्याम्बुनिर्देशे
	15	Snperior	... superior
214	2	Kamala	.... Tamala
216	last	ighting	.... lighting
224	7	नक्षत्र	.... नक्षत्रे
'last but one, o			.... of
237	23	.....	.... During
283	14	couch	.... conch
316	20	theirh ead	.... their head
354	26	विपर्यासो	.... विपर्यासो
406	12	thel imbs	.... the limbs
407	top	एकपञ्चाशत्तमो	.... एकपञ्चाशत्तमो

446	16	Sloka 83	....	Slokas 83—84
496	2	शुभैर्गहै	....	शुभैर्ग्रहै
505	22	तत्रिभागिका	....	तत्रिभागिका
509	15	मूर्त्तिभिः	....	मूर्त्तिभिः
510	13	कण्ठाच्चाहृदयं	....	कण्ठाच्च हृदयं
512	2	couch	....	conch
582	23	Sloka 16	....	Sloka 17
628	last but one	मरकतैककतर	....	मरकतककैतर
629	15	yellow)	....	yellow),

637 Transpose 'vessel' in the 3rd line as the first word in the 2nd.

646	line 23	For mangooses	....	Read mongooses.
656	27	Sloka 31	....	Sloka 37
677	Top	Adh. LXXXVI	....	Adh. LXXXVII
686	12	Sloka 62	....	Sloka 26
665	6	विदिकस्थः	....	विदिक्स्थः
668	26	राचा	....	राजा
725	Top	षट्नवति	....	षण्णवति
731	8	वी र्यभागी	....	वीर्यभागी
748	13	रोहिणा	....	रोहिणी

MINISTRY OF CULTURE · GOVERNMENT OF INDIA

GSL

॥ श्री गणेशाय नमः ॥

॥ बृहत्संहिता ॥

BRIHAT SAMHITA

उपनयनाध्यायः ॥१॥ Introductory.

जयति जगतः प्रसूतिर्विश्वात्मा सहजभूषणं नभसः ।
द्रुतकनकसदृशदशशतमयूखमालार्चितः सविता ॥१॥

Sloka 1.—The Sun who is the procreator of the Universe, who is the supreme being (soul of the Universe), who is the natural ornament of the sky and who is adorned with rows of thousands of rays that resemble molten gold, is flourishing supreme.

प्रथममुनिकथितमवितथमवलोक्य ग्रन्थविस्तरस्यार्थम् ।
नातिलघुविपुलरचनाभिरुद्यतः स्पष्टमभिधातुम् ॥२॥

Sloka 2.—Being convinced of the correctness and truth of the voluminous science expounded by Brahma (the first sage), I now begin to write this scientific work explaining clearly its ideas in a way which is neither too brief, nor too copious.

मुनिविरचितमिदमिति यच्चिरन्तनं साधु न मनुजग्रथितम् ।
तुल्येऽर्थेऽक्षरभेदादमन्त्रके का विशेषोक्तिः ॥३॥

Sloka 3.—Simply because this ancient work was composed by a sage, it should be good, while that written by an ordinary man of the present day could not be so. When the sense conveyed in both the cases is the same, while the words used alone are different, why should

there be any distinction between the two as it is a non-Vedic subject ?

The translation of a Vedic passage into any language is not as sanctified as the original though the sense may be the same as the former lacks the शब्द (Sabda) or the sound of the original.

क्षितितनयदिवसवारो न शुभकृदिति यदि पितामहप्रोक्ते ।
कुजदिनमनिष्टमिति वा कोऽत्र विशेषो नृदिव्यकृतेः ॥४॥

Sloka 4.—It has been declared by our grand father (Sage Brahma) that the day of the week belonging to Mars—that is Tuesday—is not auspicious. People of our generation have also stated that the week day of Mars will not prove good (for beginning or doing any function). Wherein is the special merit in the two declarations of man and God ?

आब्रह्मादिविनिःसृतमालोक्य ग्रन्थविस्तरं क्रमशः ।
क्रियमाणकमेवैतत्समासतोऽतो ममोत्साहः ॥५॥

Sloka 5.—Looking into the vastness of the science that has emanated from Brahma and others and its being epitomised gradually by successive sages, I also take pleasure in writing this work in a brief manner.

This science *viz.*, Astronomy-cum-Astrology was created by Brahman himself as ancillary to the Vedas. It was handed down from him to गर्ग (Garga) and other sages.

Cf. गर्गः

स्वयं स्वयम्भुवा सृष्टं चक्षुर्भूतं द्विजन्मनाम् ।
वेदाङ्गं ज्यौतिषं ब्रह्मपरं यज्ञहितावहम् ॥

मया स्वयम्भुवः प्राप्तं क्रियाकालप्रसाधनम् ।
वेदानामुत्तमं शास्त्रं त्रैलोक्यहितकारकम् ॥

मत्तश्चान्यानृषीन् प्राप्तं पारम्पर्येण पुष्कलम् ।
तैस्तदा सदृभिर्भूयो ग्रन्थैः स्वैः स्वैरुदाहृतम् ॥ इति.

आसीत्तमः किलेदं तत्रापां तैजसेऽभवद्धैमे ।
स्वर्भूशकले ब्रह्मा विश्वकृदण्डेऽर्कशशिनयनः ॥६॥

Sloka 6.—Originally, there was only darkness pervading throughout the universe. Then came water. From it sprang a blazing golden egg consisting of the two parts of the shell, *viz.*, the earth and the firmament. Out of this, it is said, arose Brahman, the creator, with the Sun and the Moon for his eyes.

Cf. मनुः

आसीदिदं तमोभूतमप्रज्ञातमलक्षणम् ।
अप्रतर्क्यमविज्ञेयं प्रसुप्तमिव सर्वतः ॥

ततः स्वयम्भूर्भगवानव्यक्तं व्यञ्जयन्निदम् ।
महाभूतादिवृत्तौजाः प्रादुरासात्तमोनुदः ॥

योऽसावतीन्द्रियग्राह्यः सूक्ष्मोऽव्यक्तः सनातनः ।
सर्वभूतमयोऽचिन्त्यः स एव स्वयमुद्बभौ ॥

सोऽभिध्याय शरीरात्स्वात्सिसृक्षुर्विविधाः प्रजाः ।
अप एव ससर्जादौ ताासु वीर्यमवासृजत् ॥

तदण्डमभवद्धैमं सहस्रांशुसमप्रभम् ।
तस्मिन् जज्ञे स्वयं ब्रह्मा सर्वलोकपितामहः ॥

आपो नारा इति प्रोक्ता आपो वै नरसूनवः ।
ता यदस्यायनं पूर्वं तेन नारायणः स्मृतः ॥

यत्तत्कारणमव्यक्तं नित्यं सदसदात्मकम् ।
तद्विसृष्टः स पुरुषो लोके ब्रह्मेति कीर्त्यते ॥

तस्मिन्नण्डे स भगवानुषित्वा परिवत्सरम् ।
स्वयमेवात्मनो ध्यानात्तदण्डमकरोद्द्विधा ॥

ताभ्यां स शकलाभ्यां तु दिवं भूमिं च निर्ममे ।
मध्ये व्योम दिशश्चाष्टावपां स्थानं च शाश्वतम् ॥ इति.

कपिलः प्रधानमाह द्रव्यादीनू कणभुगस्य विश्वस्य ।
कालं कारणमेके स्वभावमपरे जगुः कर्म ॥७॥

Sloka 7.—Sage Kapila has declared प्रधान-Pradhana (the unmanifested Prakriti) to be the material cause of the universe, while Sage Kanada—who was the founder of the atomic theory relating to the origin of the Universe—has described the Dravyas—the nine substances—as the material cause. Some have opined that time is the cause of the universe. There are others who say that the universe was produced and is sustained by the natural and necessary action of substances according to their inherent properties (and not by the agency of a supreme being). Lastly, there are people who state that the actions—good or bad—of the beings are the cause of the universe.

तदलमतिविस्तरेण प्रसङ्गवादार्थनिर्णयोऽतिमहान् ।
ज्योतिःशास्त्राङ्गानां वक्तव्यो निर्णयोऽत्र मया ॥८॥

Sloka 8.—Enough of this incidental discourse on a polemical and vast subject, and which, if it were to be discussed, would swell to a very great length and be of no avail to us for the present. I am now going to treat in a decisive manner of the principles of the science of Astrology—Jyotissastra—and the ancillary topics.

ज्योतिःशास्त्रमनेकभेदविषयं स्कन्धत्रयाधिष्ठितं
तत्कात्स्न्योंपनयस्य नाम मुनिभिः सङ्कीर्त्यते संहिता ।
स्कन्धेऽस्मिन् गणितेन या ग्रहगतिस्तन्त्राभिधानस्त्वसौ
होरान्योऽङ्गविनिश्चयश्च कथितः स्कन्धस्तृतीयोऽपरः॥९॥

Sloka 9.—The science of Astrology consists of various branches and is in three sections or Skandhas—*viz.*, गणित-Ganita, होरा-Hora and शाखा-Sakha, and the treatment of the subject in its entirety is termed by sages

संहिता-Samhita (compilation or collection). The first स्कन्ध or section where the exact movements, etc., of the planets in the several signs of the zodiac are ascertained through mathematical computation is otherwise known as तन्त्र-Tantra. Horoscopy is another section; अङ्गविनिश्चय-Angavinischaya or locating precisely the correct position of the Lagna, etc., which is the first step in जातककर्म-Jatakakarma is the 3rd.

गर्गः

गणितं जातकं शाखां यो वेत्ति द्विजपुङ्गवः ।
त्रिस्कन्धज्ञो विनिर्दिष्टः संहितापारगश्च सः ॥

वक्रानुवक्रास्तमयोदयाद्यास्ताराग्रहाणां करणे मयोक्ताः ।
होरागतं विस्तरतश्च जन्मयात्राविवाहैः सह पूर्वमुक्तम् ॥१०॥

Sloka 10.—By me have been treated in detail in the करणग्रन्थ (Karana Grantha) पञ्चसिद्धान्तिका (Pancha Siddhanthika), of retrograde and direct motions of the several (non-luminous) planets from Mars onwards, their disappearance (eclipse) through proximity to the Sun, and their reappearance or emerging after conjunction with the Sun, their state of being at war or planetary fight. All things connected with horoscopy along with births, journeys, marriages, etc., have been already treated of in my previous works.

This shows that Varahamihira had already written Brihat Jataka, Yatra, etc.

प्रश्नप्रतिप्रश्नकथाप्रसङ्गान् स्वल्पोपयोगान् ग्रहसम्भवांश्च ।
सन्त्यज्य फल्गूनि च सारभूतं भूतार्थमर्थैः सकलैः प्रवक्ष्ये ॥११॥

Sloka 11.—Omitting queries and their respective answers which are not highly useful for our purpose, and also the origin of the planets and other unessential discussions, I am going to treat of real facts—the quintessence of everything that is useful.

सांवत्सरसूत्राध्यायः ।॥२॥ The Astrologer.

१. अथातः सांवत्सरसूत्रं व्याख्यास्यामः ।

We shall now comment upon the aphorisms relating to an astrologer :—

२. तत्र सांवत्सरोऽभिजातः प्रियदर्शनो विनीतवेषः सत्यवागनसूयकः समः सुसंहितोपचितगात्रसन्धिरविकलश्चारुकरचरणनखनयनीचिबुकदशनश्रवणललाटभ्रूत्तमाङ्गो वपुष्मान् गम्भीरोदात्तघोषः । प्रायः शरीराकारानुवर्त्तिनो हि गुणा दोषाश्च भवन्ति ।

2. The astrologer should be of noble descent, good-looking, modest in disposition, truthful, free from malice, impartial, with well-proportioned limbs all perfect and unimpaired, strong joints, undeformed, with fine hands, feet, nails, eyes, chin, teeth, ears, forehead, eye-brows and head, with handsome physique and a voice deep and sonorous. For, merits and demerits are generally the reflections of good and bad physical features.*

* Cf. Kumara Sambhava-Canto V—36.

यदुच्यते पार्वति पापवृत्तये न रूपमित्यव्यभिचारि तद्वचः ।
तथा हि ते शीलमुदारदर्शने तपस्विनामप्युपदेशतां गतम् ॥

३. तत्र गुणाः । शुचिर्दक्षः प्रगल्भो वाग्मी प्रतिभानवान् देशकालवित् सात्विको न पर्यङ्कीरुः सहाध्यायिभिरनभिभवनीयः कुशलोऽव्यसनी शान्तिकपौष्टिकाभिचारस्नानविद्याभिज्ञो विबुधार्चनव्रतोपवासनिरतः स्वतन्त्राश्वर्योत्पादितप्रभावः पृष्टाभिधाय्यन्यत्र दैवात्ययात् । ग्रहगणितसंहिताहोराग्रन्थार्थवेत्तेति ।

3. The following are the good qualities of an astrologer. He must be clean and active, bold and

eloquent, have readiness of wit, fully conversant with the details of the place and time and sincere in disposition. He should not be timid in an assembly, should not be overpowered by his fellow students, must be well-trained, should understand the heart of others, should be free from vices, must be conversant with the art of propitiation, with hygiene, magic and ablutions, should be engaged in the worship of the Devas, should be an observer of fast and penance, should be endowed with great power resulting from the wonderful achievements of his scientific knowledge, should be capable of answering questions put by others, and voluntarily suggesting palliatives and remedies regarding things other than the visitations of God. He should also be thoroughly conversant with works dealing with calculations of the positions, etc., of planets, Samhita, Horoscopy and their several details.

४. तत्र ग्रहगणिते । पौलिशरोमकवासिष्ठसौरपैतामहेषु पञ्चस्वेतेषु सिद्धान्तेषु युगवर्षायनर्तुमासपक्षाहोरात्रयाममुहूर्तनाडी-प्राणत्रुटित्र्युद्यवयवादिकस्य कालस्य क्षेत्रस्य च वेत्ता ।

4. In that astronomical science, there are five schools, *viz.*, Paulisa (belonging to Pulisa), Romaka (a Siddhanta, probably derived from the Romans), Vasishtha (belonging to Vasishta), Saura (belonging to Surya), Paitamaha (or Brahma Siddhanta), that is Siddhanta by Brahmagupta. In these are treated of all about Yuga, year, Ayana, Ritu, Masa, Paksha (fortnight), Day, Night, Yama, Muhurtha, Nadee, Prana, Thruti and its further subdivisions of time, and the astrologer should be conversant with all these and also with the ecliptic.

५. चतुर्णां च मानानां सौरसावननाक्षत्रचान्द्राणामधिमास-कावमसंभवस्य च कारणाभिज्ञः ।

5. He should also be familiar with the four kinds of measurements of time, *viz.*, सौर-solar ; सावन, a duration (day) intervening between the first rising of any particular planet or star and its corresponding next rising ; नाक्षत्र stellar calculation in terms of lunar months, Tithis, etc., with the occurrence of Adhimasa or intercalary lunations and intercalary days.

A सौर day is the interval between one sun-rise and the succeeding one. A सावन or terrestrial day is the interval between two contiguous risings of the Sun at the Equator. Thirty such days constitute a सावन month, नाक्षत्रदिन is the time taken by the Moon to clear a Star. A चान्द्रमास consists of 30 lunar Tithis and is a period intervening between two successive conjunctions of the Moon with the Sun. An Adhika Masa is a period of a lunar month occurring between two solar Sankramanas in the same Rasi. For this and अवम, see Suryasiddhanta.

६. षष्ट्यब्दयुगवर्षमासदिनहोराधिपतीनां प्रतिपत्तिच्छेदवित् ।

6. He should be familiar with the computation of the commencement and termination times of the 60 year-period, the Yuga (5 year-period), a year, a month, a day, an hour and also of their respective lords.

There are 12 Yugas or five-year periods in a cycle of 60 years and their lords are stated as follows :

विष्णुः सुरेज्यो बलभिद्धुताशस्त्वष्टोत्तरप्रोष्ठपदाधिपश्च ।
क्रमाद्युगेशाः पितृविश्वसोमशक्रानलाख्याश्विभगाः प्रदिष्टाः ॥

७. सौरादीनां च मानानामसदृशसदृशयोग्यायोग्यत्वप्रतिपादनपटुः ।

In the case of the several systems of measurements of time, *viz*,. Solar, Savana, Lunar, etc., he must be able to distinguish what are similar and what are not similar; and also be conversant with the aptness or otherwise of each for (being used for) any particular purpose.

८. सिद्धान्तभेदेऽप्ययननिवृत्तौ प्रत्यक्षसममण्डललेखासंप्रयोगाभ्युदितांशकानां छायाजलयन्त्रदृग्गणितसाम्येन प्रतिपादनकुशलः ।

8 In cases of difference of opinion among the Siddhantas regarding the actual termination of an Ayana, he should be able to reconcile them by showing the agreement between accurate calculation and what has been actually observed in the circle drawn on the ground through shadow and water-appliances.

९. सूर्यादीनां च ग्रहाणां शीघ्रमन्दयाम्योत्तरनीचोच्चगतिकारणाभिज्ञः ।

9. He should also be conversant with the causes that lead the planets from the Sun onwards to proceed in different kinds of motions—rapid, slow, southerly, northerly, towards apojee, perijee, etc.

Vide Sripatipaddhati—P. 48.

१०. सूर्याचन्द्रमसोश्च ग्रहणे ग्रहणादिमोक्षकालदिक्प्रमाणस्थितिविमर्दवर्णादेशानामनागतग्रहसमागमयुद्धानामादेष्टा ।

10 In the matter of the Solar and Lunar eclipses, he should be able to predict by calculation the times of their commencement, cessation, direction, magnitude, duration, intensity and color as well as the Moon's prospective conjunctions with the non-luminous planets and their warfare.

११. प्रत्येकग्रहभ्रमणयोजनकक्ष्याप्रमाणप्रतिविषययोजनपरिच्छेदकुशलः ।

11. He should in the case of every planet be able to calculate its distance (in Yojana) from the Earth, the length of its orbit, etc.

१२. भूभगणभ्रमणसंस्थानाद्यक्षावलम्बकाहर्व्यासचरदलकालराश्युदयच्छायानाडीकरणप्रभृतिषु क्षेत्रकालकरणेष्वभिज्ञः ।

12. He should be familiar with the Earth's rotation (in its own axis) round the Sun and also with its revolution in the stellar firmament, its shape (संस्थान) and the like, the latitude (of a place) and its complement, the difference in the lengths of the day and night, the Chara Khandas of a place, the rising periods of the several signs at any place, the methods of conversion from shadow to time and time to shadow, to find the exact period—elapsed ghatikas since Sun-rise or Sun-set—at any required time from the position of the Sun or from the Lagna as the case may be.

For Charakhandas, see Sripatipaddhati PP-157-160.

१३. नानाचोद्यप्रश्नभेदोपलब्धिजनितवाक्सारो निकषसन्तापाभिनिवेशैः कनकस्येवाधिकतरममलीकृतस्य शास्त्रस्य वक्ता तन्त्रज्ञो भवति ।

13. He is a true astrologer who is able to understand the objections and points of differences and meet them in clear and convincing language thus proving the truth of the science in its pristine purity in the same way as separating pure gold by bringing it under the touch-stone, fire, hammer, etc., and enabling it to retain its pure value.

न प्रतिबद्धं गमयति वक्ति न च प्रश्नमेकमपि पृष्टः ।
निगदति न च शिष्येभ्यः स कथं शास्त्रविज्ज्ञेयः ॥१॥

Sloka 1.—How could one who is not able to understand the ideas contained in the Sastras (incorrectly interprets the same), nor cares to answer any question that may be put to him, nor explains his views to his students, be termed an Astrologer that has grasped the essence of the science ?

ग्रन्थोऽन्यथाऽन्यथार्थं करणं यश्चान्यथा करोत्यबुधः ।
स पितामहमुपगम्य स्तौति नरो वैशिकेनार्याम् ॥२॥

Sloka 2.—He is only a fool whose interpretation is quite opposed to the spirit of the text and whose calculations are also wrong. This is just like his approaching his grand father or God Brahman and praising before him his grand mother or Saraswati attributing the qualities of a courtezan to her.

तन्त्रे सुपरिज्ञाते लग्ने छायाम्बुयन्त्रसंविदिते ।
होरार्थे च सुरूढे नादेष्टुर्भारती वन्ध्या ॥३॥

Sloka 3.—When the astrologer has well-understood the mathematical portion, and has arrived at the correct Lagna by means of shadow, water-appliances, etc., and has acquired a firm grasp of the science his predictions and teachings will never prove void of effect.

उक्तं चार्यविष्णुगुप्तेन—

अप्यर्णवस्य पुरुषः प्रतरन् कदाचि-
दासादयेदनिलवेगवशेन पारम् ।
न त्वस्य कालपुरुषाख्यमहार्णवस्य
गच्छेत्कदाचिदृषिर्मनसापि पारम् ॥४॥

The revered Vishnugupta says :

Sloka 4.—It may be possible for a man trying to cross the ocean even to reach the other shore through the force of the wind. But it is not at all possible for a person who is not a sage to reach even mentally the other shore of the vast ocean of Kalapurusha, *i. e.*, Astrology.

१४. होराशास्त्रेऽपि च राशिहोराद्रेष्काणनवांशकद्वादशभागत्रिंशद्भागबलाबलपरिग्रहो ग्रहाणां दिक्स्थानकालचेष्टाभिरनेकप्रकारबलनिर्धारणं प्रकृतिधातुद्रव्यजातिचेष्टादिपरिग्रहो निषेकजन्मकालविज्ञापनप्रत्ययादेशसद्योमरणायुर्दायदशान्तर्दशाष्टकवर्गराजयोगचन्द्रयोगद्विग्रहादियोगानां नाभसादीनां च योगानां फलान्याश्रयभावावलोकननिर्याणगत्यनूक्तानि तत्कालप्रश्नशुभाशुभनिमित्तानि विवाहादीनां च कर्मणां करणम् ।

14. And the science of horoscopy comprises the following : the several divisions, *viz.*, Rasi, Hora, Drekkana, Navamsa, Dwadasamsa, Trimsamsa, the ascertainment of their strength or weakness, the calculation of the Balas of the planets due to दिक्, स्थान, काल, and चेष्टा in their various (Vargas) divisions, the humours of the planets, the constituent elements of the body represented by them, the substances pertaining to them, their castes, their characteristics, etc., the time of Nisheka (impregnation) and actual birth, extraordinary cases of birth and their prediction, the time of one's immediate death, the years contributed by the planets for one's life, the Dasa and its sub-divisions, Ashtakavarga, Raja yogas, the Chandra or lunar yogas, conjunctions of two or more planets, Nabhasa and other yogas and their effects, the effects of planets due to their occupation of

a Rasi, Bhava, etc., and the effects of their aspects on them, one's exit from the world, the region to which the deceased had belonged in his previous birth and the region to which he goes, the effects on queries—good or bad—at any time, good or bad omens, the performance of marriage and other rituals.

All the above subjects are treated of in Brihat Jataka and Vivaha Patala—विवाहपटल. This latter work is not by Varahamihira but by one author called विन्ध्यवासि, another great astrologer, who has written on Muhurta for marriage and so on. [See Adhyaya 103 *infra*]

१५. यात्रायां तु तिथिदिवसकरणनक्षत्रमुहूर्तविलग्नयोगदेहस्पन्दनस्वप्नविजयस्नानग्रहयज्ञगणयागाग्निलिङ्गहस्त्यश्वेङ्गितसेनाप्रवादचेष्टादिग्रहपाङ्गुण्योपायमङ्गलामङ्गलशकुनसैन्यनिवेशभूमयोऽग्निवर्णामन्त्रिचरदूताटविकानां यथाकालं प्रयोगाः परदुर्गोपलम्भोपायश्चेत्युक्तं चाचार्यैः।

15. And in the work यात्रा too, the seers have declared all about Tithis, week days, Karanas, asterisms, Muhurta (48'), Lagna, Yoga, the throbbing of the body, dreams, baths for success in battle, sacrifices performed for the propitiation of planets, the worship of the Yakshas 7 days prior to the day of starting on a journey, prognosis through the movement—clockwise or otherwise—of the flame of the Sacrificial fire, the correct understanding of the feelings of the elephants and horses through the movements of their limbs, military proclamations and tendencies, omens, etc., the suitability through the help of the planets of any of the six expedients in foreign politics, *viz.*, (1) सन्धि-peace or alliance (2) विग्रह-war (3) यान-march or expedition (4) स्थान or आसन-halt (5) आश्रय-seeking shelter and (6) द्वैध-duplicity; the four

MINISTRY OF CULTURE · GOVERNMENT OF INDIA

CSL

means of success against an enemy. *viz.*, (1) सामन्-conciliation or negotiation (2) दान-bribery (3) भेद-sowing dissensions and (4) दण्ड-punishment (open attack)—to be judged by the omens (good or bad) when setting out on a journey; nature of the camping ground—lands for the location of the army—, the colors of (ceremonial) fires, the procedure of employing at the proper time ministers, spies, envoys, foresters, instructions for besieging and capture of fortresses belonging to others.

जगति प्रसारितमिवालिखितमिव मतौ निषिक्तमिव हृदये ।
शास्त्रं यस्य सभगणं नादेशा निष्फलास्तस्य ॥५॥

Sloka 5.—He who has got a clear grasp of the astrological science inclusive of the mathematical portion as if it were spread before his eyes in the world and engraved in his intellect and imbedded in his heart, the predictions made by him will never prove ineffective.

१६. संहितापारगश्च दैवचिन्तको भवति ।

16. It is only he who has made a complete and thorough study of the Samhita that becomes fit to divine the past, present and future—a true Astrologer.

१७. यत्रैते संहितापदार्थाः ।

17. The undermentioned subjects are treated of in the Samhita.

१८. दिनकरादीनां ग्रहाणां चारास्तेषु च तेषां प्रकृतिविकृतिप्रमाणवर्णकिरणद्युतिसंस्थानास्तमनोदयमार्गमार्गान्तरवक्रानुवक्रर्क्षग्रहसमागमचारादिभिः फलानि, नक्षत्रकूर्मविभागेन देशेष्वगस्त्यचारः । सप्तर्षिचारः । ग्रहभक्तयो नक्षत्रव्यूहग्रहशृङ्गाटकग्रहयुद्धग्रहसमागमग्रहवर्षफलगर्भलक्षणरोहिणीस्वात्याषाढीयोगाः सद्योवर्षकुसु-

मलतापरिधिपरिवेषपरिघपवनोल्कादिग्दाहक्षितिचलनसन्ध्यारागग-न्धर्वनगररजोनिर्घातार्घकाण्डसस्यजन्मेन्द्रध्वजेन्द्रचापवास्तुविद्याङ्ग-विद्यावायसविद्यान्तरचक्रमृगचक्रश्वचक्रवातचक्रप्रासादलक्षणप्रतिमा-लक्षणप्रतिष्ठापनवृक्षायुर्वेदोदगार्गलनीराजनखञ्जनकोत्पातशान्तिम-यूरचित्रकघृतकम्बलखड्गपट्टकुक्कुटलक्षणगोजाश्वेभपुरुषस्त्रीलक्षणान्य-न्तःपुरचिन्ता पिटकलक्षणोपानच्छेदवस्त्रच्छेदचामरदण्डशयनाऽऽसन-लक्षणरत्नपरीक्षा दीपलक्षणं दन्तकाष्ठाद्याश्रितानि शुभाऽशुभानि निमित्तानि सामान्यानि च जगतः प्रतिपुरुषं पार्थिवे च प्रतिक्षण-मनन्यकर्माभियुक्तेन दैवज्ञेन चिन्तयितव्यानि । न चैकाकिना शक्यन्तेऽहर्निशमवधारयितुं निमित्तानि । तस्मात्सुभृतेनैव दैवज्ञे-नान्येऽपि तद्विदश्चत्वारः कर्तव्याः । तत्रैकेनैन्द्री चाग्नेयी च दिगव-लोकयितव्या । याम्या नैर्ऋती चान्येनैव वारुणी वायव्या चोत्तरा चैशानी चेति । यस्मादुल्कापातादीनि शीघ्रमपगच्छन्तीति । तस्मा-च्चाकारवर्णस्नेहप्रमाणादिग्रहर्क्षोपघातादिभिः फलानि भवन्ति ।

18. The movements of the Sun and other planets, their nature and extent of change if any, their magnitude, color, rays, brilliancy, their form or figure, their setting and rising, their route, the nature of their motion on the way, retrograde and direct, upwards and downwards, conjunction with a star or planet and of their course among the stars and the like, their effects, the nine triads of stars (divided like a tortoise) and their effects in the countries, the Agasthya Chara (the course of Canopus), the time of its rise (which ushers the Sarat Season when every thing on earth assumes a lively appearance), the course of the seven (sages मरीचि, अत्रि, अङ्गिरस, पुलस्त्य, पुलह, क्रतु and वसिष्ठ) stars, the constellation called Ursa Major and their effects, the assignment of countries, substances and living beings to the planets and also to

the stars, the ascertainment of the good effects resulting from planets occupying all the three houses, *viz.*, 1st, 5th and 9th, effect of planets being at war, their conjunction with the Moon, the planet presiding over the year and the effect caused thereby, monsoonish indications of the weather, the Moon's conjunction with the stars, Rohini, Swati, Purvashadha and Uttarashadha, symptoms for immediate rain, predicting good or bad effects through the growth of flowers and fruits, the misty halo round the Sun and the Moon, line of clouds crossing the Sun at Sunrise or Sunset, of the winds, fall of meteors, apparent outbreak of fire in the quarters, earthquakes, redness of the sky just before Sunrise or after Sunset, clouds taking the appearance of a City, of dust-storms, portent of thunderbolts, variation in value of commodities, the growing of corn, fruits, etc., Indradhwaja or banner worshipped by kings, rainbow, architecture, the science of foretelling good or evil by the movements of limbs, or by the cawing of crows, Antarachakra omens, phenomena connected with the deer, dogs, winds blowing in the 8 directions, royal mansions, construction of temples, casting of images, installation or consecration of an idol, herbalistic treatment, finding of sources of water, ceremony of general purification by water (done by kings, etc.), flight of the Khanjana (wagtail), expiation of evil caused by unusual phenomena boding calamity, Mayura Chitraka घृतकंबल or पुष्यस्नान (coronation ceremony when the Moon is in पुष्य), of swords, tiara or diadem, all about the features, etc. of कुक्कुट-a cock, tortoise, cow, rain, horse, elephant, a man and a woman, about the harem, breaking out of boils, injuries to shoes and clothes, on chowries, staffs, beds and

seats, examination of gems and precious stones, lamps, materials derived from tusks, wood, etc., good and bad omens which are common to all the people of the world inclusive of the King and the ordinary individual. And all the above should be divined by an astrologer every moment with a single-minded devotion. And it is not possible for a single person to comprehend all these occurring day and night. Hence an astrologer in the employ of a king should engage four efficient assistants for the task, each to be in charge of two directions, thus: one to observe east, and south-east, a second for the south and south-west, a third for the west and north-west, and the fourth for the north and north-east. By this, it will be possible for noting clearly the fall of meteors and the like which is sudden in its nature and one's good and bad effects have to be predicted through the form, color, viscidity, size, etc., of these falling bodies and as to how they dash or strike against the other planets and stars.

शृङ्गाटक (Sringataka) yoga. If at a birth all the three houses viz., 1st, 5th and 9th are occupied by planets, Sringataka yoga is formed. The yoga and its effect are thus described by Varahamihira in his Brihatjataka :

शृङ्गाटकं नवमपञ्चमलग्नसंस्थैः" also "शृङ्गाटके चिरसुखी"

Cf. also सारावली

उदयान्त्यगैस्त्रिकोणे हल इति शृङ्गाटकं सलग्ने तत् ॥
प्रियकलहसमरसाहससुखिनो नृपतेः प्रियाः सुभगकान्ताः ।
आद्या युवतिद्वेष्याः शृङ्गाटकसंभवा मनुजाः ॥

Also गुणाकार

सुतोदयधर्मगैरभिदधुः खलु शृङ्गमुखाटकम् ॥
शृङ्गाटके साहससङ्गराढ्यः क्ष्माभृत्प्रियः सौख्ययुतो धनी च ॥

कृत्स्नाङ्गोपाङ्गकुशलं होरागणितनैष्ठिकम् ।
यो न पूजयते राजा स नाशमुपगच्छति ॥६॥

Sloka 6.—A king who does not patronise an astrologer who is thoroughly proficient in the science with all minute details and who is an expert in Astronomy and Horoscopy will surely come to grief.

वनं समाश्रिता येऽपि निर्ममा निष्परिग्रहाः ।
अपि ते परिपृच्छन्ति ज्योतिषां गतिकोविदम् ॥७॥

Sloka 7.—Even sages who have selected forests as their dwelling place, who are free from pride or arrogance and who are without family ties begin to take interest in the science, when they meet an astrological expert.

अप्रदीपा यथा रात्रिरनादित्यं यथा नभः ।
तथाऽसांवत्सरो राजा भ्रमत्यन्ध इवाध्वनि ॥८॥

Sloka 8.—Just as the night does not shine without a lamp, and the sky without the Sun, so will a king have pitfalls like a blind person, if he has no astrologer to guide him.

मुहूर्ततिथिनक्षत्रमृतवश्चायने तथा ।
सर्वाण्येवाकुलानि स्युर्न स्यात्सांवत्सरो यदि ॥९॥

Sloka 9.—A Muhurta, a Tithi, a Star, a Ritu, an Ayana, all these will be a confusion to a king, if there be no astrologer to guide him.

तस्माद्राज्ञाधिगन्तव्यो विद्वान् सांवत्सरोऽग्रणीः ।
जयं यशः श्रियं भोगान् श्रेयश्च समभीप्सता ॥१०॥

Sloka 10. – Therefore should a king who is desirous of success, fame, wealth, all kinds of enjoyments and

happiness secure the services of a leading astrologer who is well-read, clever and proficient in the science.

नाप्तांवत्सरिके देशे वस्तव्यं भूतिमिच्छता ।
चक्षुर्भूतो हि यत्रैष पापं तत्र न विद्यते ॥११॥

Sloka 11.—One desirous of prosperity should therefore avoid residing in a place where there is no astrologer. For, the astrologer is, as it were, an eye, and no sin will creep in there.

न सांवत्सरपाठी च नरकेषूपपद्यते ।
ब्रह्मलोकप्रतिष्ठां च लभते दैवचिन्तकः ॥१२॥

Sloka 12.—No person who studies astrology and divines the course of destiny will ever be seen in hell. He will have his permanent residence in the Brahmaloka.

ग्रन्थतश्चार्थतश्चैतत्कृत्स्नं जानाति यो द्विजः ।
अग्र्यभुक् स भवेच्छ्राद्धे पूजितः पङ्क्तिपावनः ॥१३॥

Sloka 13.—That Brahmin who has studied and understood completely the Samhita with the commentary is fit to be honoured with the role of chief guest in a Sraddha and the dinner is sanctified by his company.

म्लेच्छा हि यवनास्तेषु सम्यक् शास्त्रमिदं स्थितम् ।
ऋषिवत्तेऽपि पूज्यन्ते किं पुनर्दैवविद्द्विजः ॥१४॥

Sloka 14.—The Yavanas are of low origin. When this science has come to stay with them and when such astrologers are worshipped as sages, how much more should an astrologer of the Brahmin origin be ?

Cf.

यद्दानवेन्द्राय मयाय सूर्यः शास्त्रं ददौ सम्प्रणताय पूर्वम् ।
विष्णोर्वसिष्ठश्च महर्षिमुख्यो ज्ञानाप्तवं यत्परमाससाद ॥

GSL

पराशरश्चाप्यधिगम्य सामाद्भुतं पुराणां परमाद्भुतं यत् ।
प्रकाशयांचकुरनुक्रमेण महर्षिमन्तो यवनेषु तत्ते ॥ इति

कुहकावेशपिहितकर्णोपश्रुतिहेतुभिः ।
कृतादेशो न सर्वत्र प्रष्टव्यो न स दैववित् ॥१५॥

Sloka 15.—Prediction made by people who are sorcerers, who are possessed by deities and who learn something about the subject in question by eaves-dropping and by hearsay should on no account be considered, for they are no astrologers.

अविदित्वैव यः शास्त्रं दैवज्ञत्वं प्रपद्यते ।
स पङ्क्तिदूषकः पापो ज्ञेयो नक्षत्रसूचकः ॥१६॥

Sloka 16.—He who poses himself as an astrologer by his knowledge of merely locating the stars, without having actually studied and understood the science is reckoned as a sinner and a blot to the society.

नगरद्वारलोष्टस्य यद्वत्स्यादुपयाचितम् ।
आदेशस्तद्वदज्ञानां यः सत्यः स विभाव्यते ॥१७॥

Sloka 17.—Just as a prayer addressed to the clod of earth at the gate of a city for a boon is fulfilled through blind chance, even so is considered the prophecy made by the ignorant which sometimes comes out true.

सम्पत्त्या योजितादेशस्तद्विच्छिन्नकथाप्रियः ।
मत्तः शास्त्रैकदेशेन त्याज्यस्तादृङ्महीक्षिता ॥१८॥

Sloka 18.—A king ought to shun a Jyautishika who justifies the occurrence of an event as a result of his original prediction, who has become arrogant by dabbling in astrology and who introduces irrelevant matters.

यस्तु सम्यग्विजानाति होरागणितसंहिताः ।
अभ्यर्च्यः स नरेन्द्रेण स्वीकर्तव्यो जयैषिणा ॥१९॥

Sloka 19.—He who is well-versed in Horoscopy, Astronomy and Samhita should be honoured by the sovereign and kept near him with a view to secure prosperity.

न तत्सहस्रं करिणां वाजिनां च चतुर्गुणम् ।
करोति देशकालज्ञो यथैको दैवचिन्तकः ॥२०॥

Sloka 20.—Neither a thousand elephants, nor even four times that number of horses will be able to accomplish what a single Jyautishika who knows the time and clime can do.

दुःखप्रदुर्विचिन्तितदुष्प्रेक्षितदुष्कृतानि कर्माणि ।
क्षिप्रं प्रयान्ति नाशं शशिनः श्रुत्वा भसंवादम् ॥२१॥

Sloka 21.—The effect of all bad dreams, bad thoughts, bad sights and wicked actions will vanish away immediately, when one hears about the Moon's passage over the stars.

तथा चोक्तम् ।

श्रुत्वा तिथिं भग्रहवासरं च प्राप्नोति धर्मार्थयशांसि सौख्यम् ।
आरोग्यमायुर्विजयं सुतांश्च दुःस्वप्नघातं प्रियतां च लोके ॥ इति.

न तथेच्छति भूपतेः पिता जननी वा स्वजनोऽथवा सुहृत् ।
स्वयशोऽभिविवृद्धये यथा हितमाप्तः सबलस्य दैववित् ॥२२॥

Sloka 22.—No one, may it be the father, mother, a relative or a friend, will so well be solicitous for the welfare of the king and his retinue as a trust-worthy astrologer employed in his court, seeking merely unsullied fame.

Thus ends the Second Adhyaya on the Aphorisms about the Astrologer.

आदित्यचारः ॥३॥ The Sun.

आश्लेषार्द्धादक्षिणमुत्तरमयनं रवेर्धनिष्ठाद्यम् ।
नूनं कदाचिदासीद्येनोक्तं पूर्वशास्त्रेषु ॥१॥

Sloka 1.—The Sun's southern course began at one time from the latter half of Aslesha and the northern, from the beginning of Dhanishta. This must indeed have been the case as it is so recorded in our ancient Sastras.

साम्प्रतमयनं सवितुः कर्कटकाद्यं मृगादितश्चान्यत् ।
उक्ताभावो विकृतिः प्रत्यक्षपरीक्षणैर्व्यक्तिः ॥२॥
दूरस्थचिह्नवेधादुदयेऽस्तमयेऽपि वा सहस्रांशोः ।
छायाप्रवेशनिर्गमचिह्नैर्वा मण्डले महति । ३॥

Slokas 2-3.—At present, one course of the Sun begins from the commencement of Karkataka and the other from the beginning of Makara. That it is different from what has been stated above can easily be ascertained by direct observation.

By marking every day the position of an object situated at a distance at the time of the rising or setting of the Sun, or watching the entry and exit of the brim of the shadow of a stick placed at the centre of a big circle drawn on the Earth, the difference in the Sun's course may be detected.

अप्राप्य मकरमर्को विनिवृत्तो हन्ति सापरां याम्याम् ।
कर्कटकमप्राप्तो विनिवृत्तश्चोत्तरां सैन्द्रीम् ॥४॥

Sloka 4.—When the Sun retraces his steps before he has reached Makara and changes his direction, he destroys the West and the South. When he similarly changes his course without reaching Karkataka, he brings evil to the North and the East.

MINISTRY OF CULTURE · GOVERNMENT OF · संस्कृति मंत्रालय · भारत सरकार · सत्यमेव जयते

Cf. गर्गः

यदा निवर्ततेऽप्राप्तो धानेष्टामुत्तरायणे ।
आश्लेषां दक्षिणेऽप्राप्तस्तदा विन्द्यान्महद्भयम् ॥ इति ॥

पराशरः

यद्यप्राप्तो वैष्णवमुदग्मार्गं प्रपद्यते ।
दाक्षिणमाश्लेषां वा महाभयाय – इति ॥

उत्तरमयनमतीत्य व्यावृत्तः क्षेमसस्यवृद्धिकरः ।
प्रकृतिस्थश्चाप्येवं विकृतगतिर्भयकृदुष्णांशुः ॥५॥

Sloka 5.—When the Sun changes his course after staying a little longer in his northern course, there will be prosperity all over and increase of crops. The same result will accrue when he is in his natural course. But if there should be any change or alteration in his gait, he will cause fear to the whole mankind.

प्रकृति is interpreted by Bhattotpala as agreement between calculation and actual observation in the Sun's change of course.

सतमस्कं पर्व विना त्वष्टा नामार्कमण्डलं कुरुते ।
स निहन्ति सप्त भूपान् जनांश्च शस्त्राग्निदुर्भिक्षैः ।६॥

Sloka 6.—On days other than Parva (=the 8th, 14th of each half lunar month and the days of the full and New Moon), the planet त्वष्टा—Thwashta trims off a part of the Sun's brightness and darkens his disc. Then seven kings along with their subjects will meet with their end through weapons, fire and famine.

Cf. पराशर

अपर्वणि शशाङ्कार्कौ त्वष्टा नाम महाग्रहः ।
आवृणोति तमःश्यामः सर्वलोकविपत्तये ॥

तामसकीलकसंज्ञा राहुसुताः केतवस्त्रयस्त्रिंशत् ।
वर्णस्थानाकारैस्तान् दृष्ट्वार्कं फलं ब्रूयात् ॥७॥

Sloka 7.—There are 33 Ketus, the sons of Rahu, and are named Thamasa Keelakas. When they appear in the Sun's disc, their effects should be predicted according to their colour, position and form.

ते चार्कमण्डलगताः पापफलाश्चन्द्रमण्डले सौम्याः ।
ध्वाङ्क्षकबन्धप्रहरणरूपाः पापाः शशाङ्केऽपि ॥८॥

Sloka 8.—And these Thamasakeelakas when they enter the Sun's disc produce malefic effects. The effects will be auspicious when they enter the Moon's orb. When they assume the forms of a crow, a truncated body, a sword, etc., they produce inauspicious effects even in the Moon's disc. Much worse will be the effect they produce when they are in the Sun's disc.

तेषामुदये रूपाण्यम्भः कलुषं रजोवृतं व्योम ।
नगतरुशिखरामर्दी सशर्करो मारुतश्चण्डः ॥९॥
ऋतुविपरीतास्तरवो दीप्ता मृगपक्षिणो दिशां दाहाः ।
निर्घातमहीकम्पादयोभवन्त्यत्र चोत्पाताः ॥१०॥

Slokas 9-10.—When they become visible, the following indications appear : the water will become muddy and foul ; the sky will be filled with dust ; there will arise storms carrying sand with them and crushing tops of mountains and trees ; the trees and creepers will reveal effects contrary to the seasons ; the animals and birds will become heated by the Sun ; there will be false fires in all the directions ; there will be thunderbolts, earthquakes and such unusual phenomena boding calamity.

न पृथक् फलानि तेषां शिखिकीलकराहुदर्शनानि यदि ।
तदुदयकारणमेषां केत्वादीनां फलं ब्रूयात् ॥११॥

Sloka 11.—The effects described above, *viz.*, water becoming turbid, etc. are not to be attributed to the

appearance of the Thamasa Keelakas at the time of the eclipse of the Sun or the Moon. The effects due to the appearance of the Thamasa Keelakas, etc. should be declared only when they become visible at other times and not otherwise.

यस्मिन् यस्मिन् देशे दर्शनमायान्ति सूर्यबिम्बस्थाः ।
तस्मिंस्तस्मिन् व्यसनं महीपतीनां परिज्ञेयम् ॥१२॥

क्षुत्प्रम्लानशरीरा मुनयोऽप्युत्सृष्टधर्मसच्चरिताः ।
निर्मांसबालहस्ताः कृच्छ्रेणायान्ति परदेशम् ॥१३॥

तस्करविलुप्तवित्ताः प्रदीर्घनिःश्वासमुक्कलिताक्षिपुटाः ।
सन्तः सन्नशरीराः शोकोद्भवबाष्परुद्धदृशः ॥१४॥

क्षामा जुगुप्समानाः स्वनृपतिपरचक्रपीडिता मनुजाः ।
स्वनृपतिचरितं कर्म न पुराकृतं प्रब्रुवन्त्यन्ये ॥१५॥

गर्भेष्वपि निष्पन्ना वारिमुचो न प्रभूतवारिमुचः ।
सरितो यान्ति तनुत्वं क्वचित्क्वचिज्जायते सस्यम् ॥१६॥

Slokas 12-16.—Wherever these Thamasa Keelakas show themselves in the Sun's disc, there will be distress and misery to the kings ruling over these countries. And even sages, emaciated being stricken with hunger, forsaking their usual religious duties and good conduct will be emigrating with great difficulty to other countries, having in their arms infants—mere skeletons—without flesh due to want of food. Good men will be robbed of their entire wealth by thieves and will be heaving long sighs ; and their eye-lids will be drooping and bodies, languid ; and their eyes will be obstructed by tears due to sorrow. Feeling weak and disgusted on account of trouble caused not only by their own Government but also by other (bordering) kings, people will begin to speak in disdain

5204

about the behaviour of their own kings and will not attribute their suffering to their previous Karma. Clouds though thick with full quantity of water will not let loose the same to fall on the earth. Rivers will become attenuated and crops will be found only here and there (only in a few places).

Now the author speaks of the effect of the several shapes of these portents.

दण्डे नरेन्द्रमृत्युर्व्याधिभयं स्यात्कबन्धसंस्थाने ।
ध्वाङ्क्षे च तस्करभयं दुर्भिक्षं कीलकेऽर्कस्थे ॥१७॥

Sloka 17.—If there should appear in the Sun's disc Thamasakeelaka in the form of a stick, it portends the death of the sovereign ; if the object appear like a body without the head (headless), there will be outbreak of diseases ; if the form be that of a crow, there will be danger from thieves, and if the form be that of a Keelaka (wedge), there will be famine.

राजोपकरणरूपैश्छत्रध्वजचामरादिभिर्विद्धः ।
राजान्यत्वकृदर्कः स्फुलिङ्गधूमादिभिर्जनहा ॥१८॥

Sloka 18.—If the Sun's disc be obscured by obstacles in the form of a king's paraphernalia such as umbrella, chowrie, banner, etc., it indicates a change of a sovereign. If the Sun be hidden by sparks of fire, smoke, etc., it forebodes the destruction of people.

एको दुर्भिक्षकरो व्याद्याः स्युर्नरपतेर्विनाशाय ।
सितरक्तपीतकृष्णैस्तैर्विद्धोऽर्कोऽनुवर्णघ्नः ॥१९॥

Sloka 19.—If there should be one single object in the Sun's disc, it denotes the advent of famine. If there be two or more, it indicates the destruction of the sovereign. And should the objects referred to above be

of the colours, white, red, yellow and black, the destruction of the following classes in their order, *viz.*, Brahmins, Kshatriyas, Vaisyas and Sudras is indicated.

दृश्यन्ते च यतस्ते रविबिम्बस्योत्थिता महोत्पाताः ।
आगच्छति लोकानां तेनैव भयं प्रदेशेन ॥२०॥

Sloka 20.—And these portents appearing on the Sun's disc bring danger from these directions to the people that behold them. People will get troubles from that very quarter in which these portents make their appearance on the Sun's disc.

ऊर्ध्वकरो दिवसकरस्ताम्रः सेनापतिं विनाशयति ।
पीतो नरेन्द्रपुत्रं श्वेतस्तु पुरोहितं हन्ति ॥२१॥

चित्रोऽथवापि धूम्रो रविरश्मिर्व्याकुलं करोत्यूर्ध्वम् ।
तस्करशस्त्रनिपातैर्यदि सलिलं नाशु पातयति ॥२२॥

Slokas 21-22.—If the Sun be with upward rays of copper (red) colour, it denotes the ruin of the commander. If the colour be yellow, it betokens the destruction of the king's son ; if it be white, the preceptor will die. If the colour of the Sun's upward rays be variegated or misty and if there should be no immediate rain following, it causes chaos and disaster to the country through thieves, clash of weapons, etc.

Now he speaks of the Sun's colour in the different seasons :

ताम्रः कपिलो वार्कः शिशिरे हरिकुङ्कुमच्छविश्च मधौ ।
आपाण्डुकनकवर्णो ग्रीष्मे वर्षासु शुक्लश्च ॥२३॥

शरदि कमलोदराभो हेमन्ते रुधिरसंनिभः शस्तः ।
प्रावृट्काले स्निग्धः सर्वर्तुनिभोऽपि शुभदायी ॥२४॥

Slokas 23-24.—During the Sisira Ritu, the colour of the Sun will be like that of copper or tawny; it will be of greenish yellow or saffron colour in the Vasantha Ritu. In Greeshma Ritu, it will be almost pale or golden. In the Varsha Ritu, it will be whitish; in Sarad Ritu, the colour will be that of the interior of the lotus; and in the Hemanta Ritu, it will be blood-red, and the effect on mankind will be all auspicious. In the rainy season the Sun being glossy or showing the colours of other seasons a so is auspicious.

Cf. समाससंहिता

ताम्रघृतकनकमुक्ताकमलासृक्संनिभः शुभः सविता ।
शिशिरादिषु षट्सु ऋतुषु प्रावृषि सर्वर्तुसंनिभः स्निग्धः ॥

Also वृद्धगर्गः

शिशिरे ताम्रसंकाशः कपिलो वापि भास्करः ।
वसन्ते कुङ्कुमप्रख्यो हरितो वापि शस्यते ॥

ग्रीष्मे कनकवैदूर्य सर्वरूपो जलागमे ।
शस्तः शरदि पद्माभो हेमन्ते लोहितप्रभः ॥

एतत्स्वरूपं सवितुर्विपरीतमतोऽन्यथा ।

रूक्षः श्वेतो विप्रान् रक्ताभः क्षत्रियान् विनाशयति ।
पीतो वैश्यान् कृष्णस्ततोऽपरान् शुभकरः स्निग्धः ॥२५॥

Sloka 25.—If during the Varsha Ritu, the rays of the Sun be sharp and whitish in colour, the destruction of the Brahmins is indicated; when the colour is blood-red, the Kshatriyas will be ruined; if the colour be yellow, it indicates evil to the Vaisyas; and lastly, if it be black, the ruin of the last class should be expected. But if the rays be soft in the cases above mentioned, everything will prove auspicious.

ग्रीष्मे रक्तो भयकृद्वर्षासितः करोत्यनावृष्टिम् ।
हेमन्ते पीतोऽर्कः करोति न चिरेण रोगभयम् ॥२६॥

Sloka 26.—If the Sun in Grishma Ritu be blood-red in colour, it causes fear in the minds of the people ; if during Varsha Ritu the Sun be dark, there will be drought in the country. In the Hemanta Ritu, if the Sun be yellowish, diseases will spring up very soon.

सुरचापपाटिततनुर्नृपतिविरोधप्रदः सहस्रांशुः ।
प्रावृट्काले सद्यः करोति विमलद्युतिर्वृष्टिम् ॥२७॥
वर्षाकाले वृष्टिं करोति सद्यः शिरीषपुष्पाभः ।
शिखिपत्रनिभः सलिलं न करोति द्वादशाब्दानि ॥२८॥

Slokas 27-28—If the solar disc be cut across by a rainbow, it indicates something untoward to the ruling chief of the country. During the rainy season, if the Sun has a bright appearance, it indicates immediate rain. If during the Varsha Ritu the Sun be of the colour of the Sirisha flower, there will be immediate downpour of rain. If the colour be of the peacock's plume, there will be no rain for 12 years to come.

तथा च वृद्धगर्गः ।

मयूरचन्द्रिकाभो वा यदा दृश्येत भास्करः ।
पूर्णे तु द्वादशे वर्षे तदा देवः प्रवर्षति ॥

श्यामेऽर्के कीटभयं भस्मनिभे भयमुशन्ति परचक्रात् ।
यस्मिन्छिद्रस्तस्य विनाशः क्षितीशस्य ॥२९॥

Sloka 29.—When the Sun is dark in colour, there will be danger to crops from insects and reptiles. If the colour be ashy, there will be fear to be apprehended from other kings. If the Sun should have a slit in his disc, it

indicates the destruction of the king who has the star occupied by the Sun at the time as his natal asterism.

शशरुधिरनिभे भानौ नभस्तलस्थे भवन्ति सङ्ग्रामाः ।
शशिसदृशो नृपतिवधः क्षिप्रं चान्यो नृपो भवति ॥३०॥

Sloka 30.—If the Sun, while in the upper regions of the sky be red in colour similar to the blood of the hare, there will be war in the land. If he should appear cool like the Moon without rays, the king will be killed and another will soon occupy his place.

तथा च गर्गः ।
शशलोहितवर्णाभो यदा भवति भास्करः ।
तदा भवन्ति सङ्ग्रामा घोरा रुधिरकर्दमाः ॥ इति-

क्षुन्मारकृद्घटनिभः खण्डो जनहा विदीर्णितिर्भयदः ।
तोरणरूपः पुरहा छत्रनिभो देशनाशाय ॥३१॥

Sloka 31.—If the Sun should appear like a pot, people would suffer hunger and death. If he should appear broken, people will die. If he should be without rays, it indicates fear ; if he assumes the form of an arch, the chief city will be ruined ; if he appears like an umbrella, it indicates the destruction of the whole country.

ध्वजचापनिभे युद्धानि भास्करे वेपने च रूक्षे च ।
कृष्णा रेखा सवितरि यदि हन्ति ततो नृपं सचिवः ॥३२॥

Sloka 32.—When the Sun appears in the form of a flag-staff or a bow, there will be war ; the same will be the case when he is quivering or of sharp rays. If there should be any black streak in his disc, the king ruling at the time will be killed by his own minister.

In the 4th पाद, नृपं सचिवम् is another reading.

दिवसकरमुदयसंस्थितमुल्काशनिविद्युतो यदा हन्युः ।
नरपतिमरणं विन्द्यात्तदान्यराजप्रतिष्ठा च ॥३३॥

Sloka 33.—During Sunrise (or Sunset) when a meteor, lightning or a thunderbolt strikes the Sun, it indicates the death of the ruling king and the installation of a foreigner on the throne.

तथा च पराशरः

उदयास्तमये भानुमुल्का हन्यात्समुत्थिता ।
प्रज्वलन्ति तदा राजा क्षिप्रं शस्त्रेण वध्यते ॥

प्रतिदिवसमहिमकिरणः परिवेषी सन्ध्ययोर्द्वयोरथवा ।
रक्तोऽस्तमेति रक्तोदितश्च भूपं करोत्यन्यम् ॥३४॥

Sloka 34.—If the Sun should be encircled by Parivesha every day or during the two twilights or be red in colour during the times of setting and rising, it indicates a change in the sovereign.

ग्रहरणसदृशैर्जलदैः स्थगितः सन्ध्याद्वयेऽपि रणकारी ।
मृगमहिषविहगखरकरभसदृशरूपैश्च भयदायी ॥३५॥

Sloka 35.—If during Sunrise or Sunset the Sun be concealed by clouds in the form of weapons, it indicates that fighting is imminent. If the clouds in question take the form of a deer, a buffalo, a bird, an ass, a camel and the like, there will be fear infused among the people.

दिनकरकराभितापाद्दक्षमवाप्नोति सुमहतीं पीडाम् ।
भवति तु पश्चाच्छुद्धं कनकमिव हुताशपरितापात् ॥३६॥

Sloka 36.—When an asterism on account of its conjunction with the Sun is subjected to a good deal of torture by the Sun's rays, it emerges out all the more pure and clean as gold after its purification through fire.

तथा च पराशरः

ग्रहोपसृष्टं नक्षत्रं सवितुर्योगमागतम् ।
विशोधयति तत्पापं तुषाग्निरिव काञ्चनम् ॥

तथा च वृद्धगर्गः

तथाग्निना प्रज्वलिते गृहे तप्यन्त्यदूरिणः।
तथार्कस्याप्यदूरस्थमृक्षं तदपि तप्यते ॥ इति.

दिवसकृतः प्रतिसूर्यो जलकुदुदग्दक्षिणे स्थितोऽनिलकृत् ।
उभयस्थः सलिलभयं नृपमुपरि निहन्त्यधो जनहा ॥३७

Sloka 37.—If the mock-Sun (halo) be to the north of the Sun, there will be rain ; if to the south, there will be danger from floods; if above, there will be danger to the king ; if below (*i. e.*, towards the horizon), then the people will perish.

रुधिरनिभो वियत्यवनिपान्तकरो न चिरात्
परुषरजोऽरुणीकृततनुर्यदि वा दिनकृत ।
असितविचित्रनीलपरुषो जनघातकरः
खगमृगभैरवस्वररुतैश्च निशाद्युमुखे ॥३८।

Sloka 38.—If the Sun be of blood-colour when in the mid-sky, it portends the destruction of the king at no distant date. The same effect will be the case if the Sun should appear red by a dry dust-storm. If his colour be dark, variegated, blue or soiled, and if birds and beasts howl dreadfully at the times of Sunset or Sunrise, the death of many people will be the result.

In the 4th पाद खररुतैश्च is another reading for स्वररुतैश्च

अमलवपुरवक्रमण्डलः स्फुटविपुलामलदीर्घदीधितिः ।
अविकृततनुवर्णचिह्नभृज्जगति करोति शिवं दिवाकरः॥३९॥

Sloka 39.—A Sun with a spotless form, clear and not crooked, with bright, abundant, clear and long rays and bearing a natural appearance, colour and features will prove auspicious to the whole mankind.

तथा च पराशरः

श्वेतः शिरीषपुष्पाभः पद्माभो रूप्यसन्निभः ।
वैदूर्यघृतमण्डाभो हेमाभश्च दिवाकरः ॥

वर्णैरेभिः प्रशस्तस्यान्महास्निग्धः प्रतापवान् ।
भावनः सर्वसस्यानां क्षेमारोग्यसुभिक्षदः ॥

Thus ends the Third Adhyaya on the 'Course of the Sun.'

चन्द्रचारः ॥४॥ The Moon.

नित्यमधःस्थस्येन्दोर्भाभिर्भानोः सितं भवत्यर्द्धम् ।
स्वच्छायययान्यदसितं कुम्भस्येवाऽऽतपस्थस्य ॥१॥

Sloka 1.—The Moon being always below (or nearer to the Earth than the Sun) has half her orb illuminated by the rays of the Sun and white, while the other half is dark or black being obscured by her own shadow just as one half of a pot exposed to the Sun.

तथा च ब्रह्मसिद्धान्ते

रविदृष्टं सितमर्द्धं कृष्णमदृष्टं यथाऽऽतपस्थस्य ।
कुम्भस्य तथासन्नं रवेरधस्थस्य चन्द्रस्य ॥

तथा च सूर्यसिद्धान्ते

महतश्चाप्यधःस्थस्य नित्यं भासयते रविः ।
अर्द्धं शशाङ्कबिम्बस्य न द्वितीयं कथञ्चन ॥

सलिलमये शशिनि रवेर्दीधितयो मूर्च्छितास्तमो नैशम् ।
क्षपयन्ति दर्पणोदरनिहिता इव मन्दिरस्यान्तः ॥२॥

Sloka 2.—The rays of the Sun falling on and being reflected by the watery Moon dispels the darkness of the night (on Earth) just in the same way as light reflected from a mirror (placed in the Sun) removes the darkness within a room.

तथा च सूर्यसिद्धान्ते

तेजसा गोलकः सूर्यो ग्रहर्क्षाण्यम्बुगोलकाः ।
प्रभावन्तो हि दृश्यन्ते सूर्यरश्मिविदीपिताः ॥

तथा चाऽऽर्यभटः

भूग्रहभानां गोलार्द्धानि स्वच्छायया विवर्णानि ।
अर्द्धानि यथा सार्द्धं सूर्याभिमुखानि दीप्यन्ते ॥

त्यजतोऽर्कतलं शशिनः पश्चादवलम्बते यथा शौक्ल्यम् ।
दिनकरवशात्तथेन्दोः प्रकाशतेऽधःप्रभृत्युदयः ॥३॥

Sloka 3.—As the Moon leaves the surface of the Sun her back gets illumined by the Sun. So also the Moon's disc begins to shine from the bottom (in an increasing measure).

तथा च सूर्यसिद्धान्ते

विप्रकर्षं यथा याति ह्यधःस्थश्चन्द्रमा रवेः ।
तथा तथाऽस्य भूदृश्यमंशं भासयते रविः ॥

प्रतिदिवसमेवमर्कात्स्थानविशेषेण शौक्ल्यपरिवृद्धिः ।
भवति शशिनोऽपराह्णे पश्चाद्भागे घटस्येव ॥४॥

Sloka 4.—The brightness of the Moon is thus on the increase every day corresponding to her distance from the Sun, in the same way as the western side of a pot becomes gradually illumined by the Sun in the afternoon.

ऐन्द्रस्य शीतकरणो मूलाषाढाद्वयस्य चायातः ।
याम्येन बीजजलचरकाननहा वह्निभयदश्च ॥५॥

Sloka 5.—When the Moon passes through the south of Jyeshta, Moola and the two Ashadhas, there will be destruction of seeds, water-animals, ruin of forests and risks from fire. *Vide infra* Adh. XVIII—1

दक्षिणपार्श्वेन गतः शशी विशाखानुराधयोः पापः ।
मध्येन तु प्रशस्तः पितृदेवविशाखयोश्चापि ॥६॥

Sloka 6.—If the Moon goes through the south of Visakha and Anuradha, she will prove malefic. If she should pass even through the middle of Magha or of Visakha, she will bring on prosperity.

तथा च समाससंहितायाम्

भवति विशाखाद्यानां षण्णां याम्येन पापदृश्चन्द्रः ।
उदगिष्टः सर्वेषां पित्र्येशविशाखयोश्चान्तः ॥ – इति.

षडनागतानि पौष्णाद् द्वादशरौद्राच्च मध्ययोगीनि ।
ज्येष्ठाद्यानि नवर्क्षाण्युडुपतिनातीत्य युज्यन्ते ॥७॥

Sloka 7.—The six stars reckoned from Revati conjoin with the Moon when she has not actually come to them. The twelve asterisms counted from Ardra conjoin with the Moon only when she comes to their middle portion, while the remaining nine reckoned from Jyeshta conjoin with the Moon only after they have been completely passed by her.

तथा च गर्गः

उत्तराश्च तथाऽऽदित्यं विशाखा चैव रोहिणी ।
एतानि षडध्यर्द्धभोगीनि महाक्षेत्राणि ।
मघाश्विकृत्तिकासोमतिष्यपित्र्यभगाह्वयाः ।
सावित्रचित्राऽनूराधा मूलं तोयं च वैष्णवम् ॥
धनिष्ठाजैकपाच्चैव समभागः प्रकीर्तितः ।
एतानि पञ्चदश समभोगीनि मध्यक्षेत्राणि ।
याम्येन्द्ररुद्रवायव्यसार्पवारुणसंज्ञिताः ।
एतानि षडर्द्धभोगीनि स्वल्पक्षेत्राणि ।
तथा च ब्रह्मसिद्धान्ते
केशादित्यविशाखाप्रोष्ठपदार्यम्णवैश्वदेवानि ।
षट्पङ्ज्येष्ठाभरणीस्वात्यार्द्रावारुणाश्लेषाः ॥
पञ्चदशान्यानुक्तान्येकाऽभिजिदुक्तमृक्षभोगोऽन्यः ।
तन्मानं नाक्षत्रं दुरधिगमं मन्दबुद्धीनाम् ॥

अध्यर्द्धार्द्धसमक्षेत्राणां मध्यगतिलिप्तिकाः शशिनः ।
अध्यर्द्धार्द्धैकगुणा भभोगलिप्तास्तदैक्योनाः ॥
मण्डललिप्ताः शेषा भोगोऽभिजितः— इति

The author now describes certain unusual appearances of the Moon-

उन्नतमीषच्छृङ्गं नौसंस्थाने विशालता चोक्ता ।
नाविकपीडा तस्मिन्भवति शिवं सर्वलोकस्य ॥८॥

Sloka 8.—When the horns of the Moon appear a bit raised and far from each other while presenting the appearance of a boat, there will be trouble to the sailors, but prosperity to the mankind at large.

अर्द्धोन्नते च लाङ्गलमिति पीडा तदुपजीविनां तस्मिन् ।
प्रीतिश्च निर्निमित्तं मनुजपतीनां सुभिक्षं च ॥९॥

Sloka 9.—If the northern horn of the Moon be higher than the southern by a half thus presenting the appearance of a plough, there will be trouble to the agriculturists, there will be cordiality without any apparent cause among the kings and there will be prosperity in the land.

तथा च वृद्धगर्गः ।
यदा सोमः प्रतिपदि नौस्थायी सम्प्रदृश्यते ।
उत्तरोज्ज्वलशृङ्गो वा लाङ्गली च मनोहरः ॥
क्षेमं सुभिक्षमारोग्यं सर्वभूतेषु निर्दिशेत् ।
राज्ञां च विजयं ब्रूयाद्दुर्जन्ते शृङ्गिणस्तथा - इति

दक्षिणविषाणमर्द्धोन्नतं यदा दुष्टलाङ्गलाख्यं तत् ।
पाण्ड्यनरेश्वरनिधनकृदुद्योगकरं बलानां च ॥१०॥

Sloka 10.—If the southern horn be raised by half, it is termed Dushtalangala—inauspicious plough—and will cause the demise of the Pandya king and the army will be mobilised for war.

तथा च वृद्धगर्गः ।

दक्षिणे च भवेत्स्थूलं हीनं शृङ्गमथोत्तरम् ।
दुष्टलाङ्गलसंज्ञं तत् प्रजाक्षयकरं स्मृतम् ॥

समशशिनि सुभिक्षक्षेमवृष्टयः प्रथमदिवससदृशाः स्युः ।
दण्डवदुदिते पीडा गवां नृपश्चोग्रदण्डोऽत्र ॥११॥

Sloka 11.—When the two horns are of even height, there will be good crops, happiness all over and timely rains. These effects for the whole period will be similar to that of the first day of the lunar month. If the horns assume the shape of a stick, disease will break out among cattle and the kings will be ruthless in meting out punishment.

तथा च वृद्धगर्गः ।

समशृङ्गो यदा दृष्टः शशी क्षेमसुभिक्षकृत् ।
प्रतिपत्सदृशं तत्र वासवो वर्षते तदा ॥

चन्द्ररेखा यदा चोर्ध्वमृजवी दण्ड इव स्थिता ।
उदक्शृङ्गाधिकसमो दण्डस्थानं तदुच्यते ॥

उद्युक्तदण्डा राजानो विनिघ्नन्ति समन्ततः ।
गवां पीडां विजानीयाद्दण्डस्थाने यदा शशी ॥

कार्मुकरूपे युद्धानि यत्र तु ज्या ततो जयस्तेषाम् ।
स्थानं युगमिति याम्योत्तरायतं भूमिकम्पाय ॥१२॥

Sloka 12.—If the configuration be of the form of a bow, there will be war and success will attend those that live in the direction indicated by the bowstring. If the Moon should appear stretched like the yoke of a carriage from south to north, there will be earthquake.

तथा च वृद्धगर्गः

उदये तु यदा सोमं पश्येद्वनुरिवोदितम् ।
भनुर्दराणामुर्वीगो जगद्युद्धकरो भवेत् ॥

क्षत्रियाः क्षत्रियान् घ्नन्ति वर्णांश्चैव तथा परे।
अग्रतश्च जयस्तेषां पृष्ठतश्च पराजयः॥
चन्द्ररेखा यदा व्यक्ता दक्षिणोत्तरमायता।
शुक्लादौ प्रतिपद्येत तद्योगस्थानलक्षणम्॥
सैन्योद्योगा भवन्त्यत्र भूमिकम्पश्च जायते।

युगमेव याम्यकोट्यां किञ्चित्तुङ्गं स पार्श्वशायीति।
विनिहन्ति सार्थवाहान् वृष्टेश्च विनिग्रहं कुर्यात्॥१३॥

Sloka 13.—If the southern curved end of the yoke be a bit higher than that of the northern, the Moon is then said to be पार्श्वशायी 'slightly reclining on the side' and will cause the destruction of the trading class and there will also be drought.

तथा च वृद्धगर्गः
याम्यकोट्यायतः किञ्चिद्युगकाले यदा शशी।
पार्श्वशायीति संज्ञोऽयं सार्थहा वृष्टिनाशनः॥

अभ्युच्छ्रायादेकं यदि शशिनोऽवाङ्मुखं भवेच्छृङ्गम्।
आवर्जितमित्यसुभिक्षकारि तद्गोधनस्यापि॥१४॥

Sloka 14.—If one of the horns (of the Moon) should on account of the elevation of the other appear in a downward direction, the figure (or form) is termed आवर्जित —bent down or pulled down—and indicates famine all over affecting even the cattle.

Cf. वृद्धगर्गः
अधोमुखं यदा शृङ्गं शशिनो दृश्यते तदा।
संस्थानमावर्जितकं गोघ्नं दुर्भिक्षकारकम्॥

अभ्युच्छ्रिता रेखा समन्ततो मण्डला च कुण्डाख्यम्।
अस्मिन्माण्डलिकानां स्थानत्यागो नरपतीनाम्॥१५॥

Sloka 15.—If the horns of the Moon should together appear like a circle it is termed 'Kunda' and

the ruling chiefs living in the land will be ousted from their places.

Cf. वृद्धगर्गः

अच्छिन्ना मण्डले रेखा शशिनो दृश्यते यदा ।
कुण्डाख्यं नाम संस्थानं नृपविग्रहदायकम् ॥

Also पञ्चसिद्धान्तिका V-1-10.

प्रोक्तस्थानाभावादुदग्गुच्चक्षेमवृद्धिवृष्टिकरः ।
दक्षिणतुङ्गश्चन्द्रो दुर्भिक्षभयाय निर्दिष्टः ॥१६॥

Sloka 16.—If the Moon has her northern horn slightly raised and be of a form or configuration other than any of those described above, it indicates increase of happiness to mankind and advent of timely rains. If the southern horn be higher, it portends famine and fear.

शृङ्गेणैकेनेन्दुर्विलीनमथवाऽप्यवाङ्मुखं शृङ्गम् ।
सम्पूर्णं चाभिनवं दृष्ट्वैको जीविताद्भ्रश्येत् ॥१७॥

Sloka 17.—If the Moon should appear with only one horn, with one of the horns shorn off, or with one of the horns bent downwards, or appear like a full Moon while in reality it is not so, the person who observes such a Moon singly on the first day of the bright half of a month will meet with immediate death.

Cf. समाससंहिता

उदयन्तमप्यसहजं न शुभं बहुरूपताथवैकस्य ।
एकश्चन्द्रविकारं यः पश्येन्नस चिरं जीवेत् ॥

संस्थानविधिः कथितो रूपाण्यस्माद्भवन्ति चन्द्रमसः ।
स्वल्पो दुर्भिक्षकरो महान् सुभिक्षावहः प्रोक्तः ॥१८॥
मध्यतनुर्वज्राख्यः क्षुद्भयदः सम्भ्रमाय राज्ञां च ।
चन्द्रो मृदङ्गरूपः क्षेमसुभिक्षावहो भवति ॥१९॥

ज्ञेयो विशालमूर्तिर्नरपतिलक्ष्मीविवृद्धये चन्द्रः ।
स्थूलः सुभिक्षकारी प्रियधान्यकरस्तु तनुमूर्त्तिः ॥२०॥

Slokas 18-20.—All about the configurations have been described. There are other shapes also of the Moon as detailed below : a tiny Moon indicates drought, while that which is big is declared to be a forerunner of plenty of good crops. A form slender in the middle is termed Vajra and indicates risk to people from hunger and feverish preparations by kings for war; while the Moon of the form of tabor denotes peace and plenty to the people. A Moon with a very broad disc denotes large influx of wealth to the king, while a corpulent Moon will make people eat richfood and a slender Moon will give food and grain that is most agreeable (or costly ?).

Cf. वृद्धगर्गः

विलग्नमध्यो मेघाभो वज्रसंस्थानसंस्थितः ।
मध्यच्छिद्रो विलीनो वा भयं च जनयेन्महत् ॥

प्रत्यन्तान् कुनृपांश्च हन्त्युडुपतिः शृङ्गे कुजेनाहते
शस्त्रक्षुद्भयकृद्यमेन शशिजेनावृष्टिदुर्भिक्षकृत् ।
श्रेष्ठान् हन्ति नृपान् महेन्द्रगुरुणा शुक्रेण चाल्पान्नृपान्
शुक्ले याप्यमिदं फलं ग्रहकृतं कृष्णे यथोक्तागमम् ॥२१॥

Sloka 21.—When the Moon's horn is dashed by the five planets (other than the two luminaries) the following are the effects : if Mars be the planet thus dashing, kings living in the neighbourhood and who are wicked will perish. If the planet so cutting be Saturn, there will be peril through weapons, hunger and fear. If it be Mercury, it indicates famine and drought. If it be Jupiter, the important kings will die, while the petty

chiefs will be affected if Venus be the planet concerned. These effects will be mild and partial if the Moon be in the bright half; if she be in the dark half, the effects described will fully come to pass.

Cf. समाससंहिता

प्रत्यन्तविनाशोऽन्नक्षयो महाराजपीडा च ।
सङ्ग्रामाश्चाभिहते भृङ्गे भौमादिभिः क्रमशः ॥

भिन्नः सितेन मगधान् यवनान् पुलिन्दान्
नेपालभृङ्गिमरुकच्छसुराष्ट्रमद्रान् ।
पाञ्चालकैकयकुलूतकपूरुषादान्
हन्यादुशीनरजनानपि सप्तमासान् ॥२२॥

Sloka 22.—When the Moon's orb is divided into two by the contact of Venus in the middle, the people of Magadha, the Yavanas, the men of Pulinda, the Nepalese, the Bhringees, the Marwarees, the people of Cutch and Surat, the people of Madra, the Panchalas, the Kekayas, the Kuluthakas, the Purushadas (cannibals) and the men of Useenara (Kandahar) will be subjected to all sorts of miseries for 7 months.

गान्धारसौवीरकसिन्धुकीरान् धान्यानि शैलान् द्रविडाधिपांश्च ।
द्विजांश्च मासान् दश शीतरश्मिः सन्तापयेद्वाक्पतिना विभिन्नः ॥२३

Sloka 23.—When the Moon's orb is cut by the conjunction of Jupiter, the people of Gandhara, Sauveeraka, Sindhu and Keera, and all the corn, mountains, the king of the Dravida country and the Brahmin community will be affected for ten months.

उद्युक्तान् सह वाहनैर्नरपतींस्त्रैगर्तकान् मालवान्
कौलिन्दान् गणपुङ्गवानथ शिबीनायोध्यकान् पार्थिवान् ।
हन्यात्कौरवमत्स्यशुक्त्यधिपतीन् राजन्यमुख्यानपि
प्रालेयांशुरसृग्ग्रहे तनुगते षण्मासमर्यादया ॥२४॥

Sloka 24.—When the planet Mars comes in conjunction with the body of the Moon and obstructs her, kings who are ready for war with their cavalry, carriages, etc., the Traigartas (of Lahore), Malawas. Kaulindas, Chieftains, the Sibees, the people of Ayodhya and their kings, the Kauravas, the people of the country of Virata and Sukthi, their kings and other important Kshatriya chiefs will suffer for a course of six months.

यौधेयान् सचिवान् सकौरवान् प्रागीशानथ चार्जुनायनान् ।
हन्यादर्कजभिन्नमण्डलः शीतांशुर्दशमासपीडया ॥२५॥

Sloka 25.—When the Moon's orb is cut or obstructed by Saturn, the Yaudheyas, the ministers, the people of the Kurus, the Arjunas and the rulers of the eastern countries, these will suffer misery for a period of ten months.

मगधान् मथुरां च पीडयेद्वेणायाश्च तटं शशाङ्कजः ।
अपरत्र कृतं युगं वदेद्यदि भित्त्वा शशिनं विनिर्गतः ॥२६॥

Sloka 26.—The following people will suffer miseries when Mercury forms a conjunction with the Moon and then emerges out of her orb: the Magadhas, Mathuras and those living on the banks of the river Vena. In the other places, it will be like Krita Yuga.

क्षेमारोग्यसुभिक्षविनाशी शीतांशुः शिखिना यदि भिन्नः ।
कुर्यादायुधजीविविनाशं चौराणामधिकेन च पीडाम् ॥२७॥

Sloka 27.—When the Moon is obstructed by Ketu, the people will be deprived of prosperity, health and plenty. The military population will perish and there will be much trouble through the excess of the thieving population.

उल्कया यदा शशी ग्रस्त एव हन्यते ।
हन्यते तदा नृपो यस्य जन्मनि स्थितः ॥२८॥

Sloka 28.—When the Moon eclipsed by Rahu is cut by a meteor (Ulka), the king happening to own that star as his natal one dies.

Cf. समाससंहिता

उल्काभिहतो ग्रहणे तन्नक्षत्रं नृपं हन्ति ।

भस्मनिभः परुषोऽरुणमूर्तिः शीतकरः किरणैः परिहीणः ।
श्यावतनुः स्फुटितः स्फुरणो वा क्षुद्डमरामयचौरभयाय ॥२९॥

Sloka 29.—If the Moon be of ash colour, dirty, reddish, deprived of rays and dark in form and appear broken or shaky, people will suffer from hunger, tumult, pestilence, disease and danger from thieves.

प्रालेयकुन्दकुमुदस्फटिकावदातो
यत्नादिवाद्रिसुतया परिमृज्य चन्द्रः ।
उच्चैः कृतो निशि भविष्यति मे शिवाय
यो दृश्यते स भविता जगतः शिवाय ॥३०॥

Sloka 30.—If the Moon appear white like snow, Kunda (Jessamine) or Kumuda (lotus) flower and crystal, as if she were placed above by Goddess Parvati after polishing her with great effort with the idea of deriving happiness at night (from Siva), it is a harbinger of peace and prosperity to the entire land.

शुक्ले पक्षे सम्प्रवृद्धे प्रवृद्धिं ब्रह्मक्षत्रं याति वृद्धिं प्रजाश्च ।
हीने हानिस्तुल्यता तुल्यतायां कृष्णे सर्वं तत्फलं व्यत्ययेन ॥

Sloka 31.—During the bright half of the Moon, if her growth be regular, the Brahmins and Kshatriyas as also the people will rise to power and prosperity.

MINISTRY OF CULTURE · GOVERNMENT OF INDIA · संस्कृति मंत्रालय · भारत सरकार

GL

Their prosperity, etc., will be moderate if her growth be medium. If it be less, the prosperity also will dwindle. These effects will be reversed in the dark half.

यदि कुमुदमृणालहारगौरः स्थितिनियमात् क्षयमेति वर्द्धते वा ।
अविकृतगतिमण्डलांशुयोगी भवति नृणां विजयाय शीतरश्मिः ॥

Sloka 32.—The Moon leads to victory and prosperity to the whole mankind when she is as bright as the Kumuda flower, lotus-stalk and a pearl-necklace, and whose digits increase or decrease proportionately to the number of Tithis that have elapsed and who remains unchanged in her gait, appearance and rays.

Thus ends the Fourth Adhyaya on the 'Course of the Moon.'

राहुचारः ॥५॥ Rahu.

अमृतास्वादविशेषाच्छिन्नमपि शिरः किलासुरस्येदम् ।
प्राणैरपरित्यक्तं ग्रहतां यातं वदन्त्येके ॥१॥

Sloka 1.—A demon's head, though cut off for his having devoured nectar, is still not deprived of life, it is said, as a result of the potency of nectar and that head became a planet, so declare some sages.

तथा च पुराणकारः
सिंहिकातनयो राहुरविद्यामृतं पुरा ।
शिरश्छिन्नोऽपि न प्राणैस्त्यक्तोऽसौ ग्रहतां गतः ॥इति.

इन्द्वर्कमण्डलाकृतिरसितत्वात्किल न दृश्यते गगने ।
अन्यत्र पर्वकालाद्वरप्रदानात्कमलयोनेः ॥२॥

Sloka 2.—His disc is similar in form to those of the Sun and the Moon, but he is not visible in the heavens except on Parva days (New and Full Moon days) on account of his blackness in colour. Owing to

MINISTRY OF CULTURE · GOVERNMENT OF INDIA · संस्कृति मंत्रालय · भारत सरकार

a boon conferred by Brahma, he is visible only at the time of eclipses and not on other days.

Simhika begged of Sage Kasyapa at an unseasonal hour for progeny. Enraged at this untimely request, he gave her a son who was dreadful like Yama. This son came to be called Rahu. As soon as he was born, he fought and sustained a defeat at the hands of the son of Aditi. Humiliated by this, he performed severe penance for 10,000 divine years on the summit of the Himalayas. He asked God Brahma to confer on him the status of a planet, immortality, victory over the Gods and power to devour the two luminaries. At this, the Lord spoke smilingly thus : "You will find it extremely hard to digest these two ; still, be it so." So saying, the Lord vanished. Then Rahu rushed at them. Then God Vishnu hurled his discus, chopped his head off and said, "Let the creator's words however, not go to waste. In your respective periods you may devour the two luminaries and thereby indicate good and bad things for the world."

मुखपुच्छविभक्ताङ्गं भुजङ्गमाकारमुपदिशन्त्यन्ये ।
कथयन्त्यमूर्तमपरे तमोमयं सैंहिकेयाख्यम् ॥३॥

Sloka 3.—One school of learned men says that Rahu—son of Simhika—is of a serpentine form with only the face and the tail ; while another class maintains that he is formless and of the nature of pure darkness.

तथा च वीरभद्रः

सिंहिकातनयस्यास्य राहोः पुच्छमुखादृते ।
नान्यदस्ति परं बाहुकटिपादकरादिकम् ॥

तथा च वसिष्ठः

भपट्कान्तरितौ राहुः सूर्याचन्द्रमसावुभौ ।
छादयत्युरगाकारौ वरदानात् स्वयम्भुवः ॥

तथा च दवलः

अन्धकारमयो राहुर्मेघखण्ड इवोत्थितः ।
आच्छादयति सोमार्कौ पर्वकाले ह्युपस्थिते ॥

यदि मूर्तो भविचारी शिरोऽथवा भवति मण्डली राहुः।
भगणार्द्धेनान्तरितौ गृह्णाति कथं नियतचारः ॥४॥

Sloka 4.—For, if Rahu has a form, travels in the zodiac, possesses a head and has a circular orb, how is it that he whose movement is fixed and uniform seizes the two luminaries who are situated 180° away from him ?

अनियतचारः खलु चेदुपलब्धिः संख्यया कथं तस्य।
पुच्छाननाभिधानोऽन्तरेण कस्मान्न गृह्णाति ॥५॥

Sloka 5.—If his gait has not been fixed, how is his exact position determined by calculation ? If he is to be distinguished by his tail and face, why should he not seize them at other intervals (instead of only when 180° apart.) ?

अथ तु भुजगेन्द्ररूपः पुच्छेन मुखेन वा स गृह्णाति।
मुखपुच्छान्तरसंस्थं त्यजति कस्मान्न भगणार्द्धम् ॥६॥

Sloka 6.—For, if this Rahu who is of the form of a serpent is able to seize the Sun or the Moon through his tail or mouth, why should he not conceal or hide half of the zodiac which is the interval between his head and tail ?

राहुद्वयं यदि स्याद् ग्रस्तेऽस्तमितेऽथवोदिते चन्द्रे।
तत्समगतिनान्येन ग्रस्तः सूर्योऽपि दृश्येत ॥७॥

Sloka 7.—If there should be two Rahus, when the Moon has set or risen and is eclipsed by one Rahu, the Sun (who is 180° from the Moon) should also be eclipsed by the other Rahu whose rate of motion is also similar.

भूच्छायां स्वग्रहणे भास्करमर्कग्रहे प्रविशतीन्दुः ।
प्रग्रहणमतः पश्चान्नेन्दोर्भानोश्च पूर्वार्द्धात् ॥८॥

Sloka 8.—In her own eclipse, the Moon enters the shadow of the Earth, and in that of the Sun, the solar disc. Therefore it is that the lunar eclipse does not commence at the western limb, nor the solar at the eastern limb.

वृक्षस्य स्वच्छाया यथैकपार्श्वे भवति दीर्घचया ।
निशि निशि तद्वद्भूमेरावरणवशादिनेशस्य ॥९॥

Sloka 9.—Just as the shadow of a tree goes on increasing on one side on account of the motion of the Sun, so is the case with the Earth's shadow every night by its hiding the Sun during its rotation.

सूर्यात्सप्तमराशौ यदि चोदग्दक्षिणेन नातिगतः ।
चन्द्रः पूर्वाभिमुखच्छायामौर्वीं तदा विशति ॥१०॥

Sloka 10.—If the Moon, in her course towards the East and placed in the 7th house from the Sun, does not swerve much either to the north or the south, she enters the shadow of the earth.

तथा च ब्रह्मसिद्धान्ते

भूच्छायां शशिकक्ष्यागां रवौ भाद्धोन्तरास्थिते ।
यदा विशत्यविक्षिप्तश्चन्द्रः स्यात्तद्ग्रहस्तदा ॥

चन्द्रोऽधस्थः स्थगयति रविमम्बुदवत् समागतः पश्चात् ।
प्रतिदेशमतश्चित्रं दृष्टिवशाद्भास्करग्रहणम् ॥११॥

Sloka 11.—The Moon moving from the west conceals the solar disc from below just like a cloud. The solar eclipse is therefore different in various countries according to the visibility of the eclipsed disc.

तथा च सूर्यसिद्धान्ते

इन्दुना च्छादितं सूर्यमधोऽविक्षिप्तगामिना ।
न पश्यति यदा लोकस्तदा स्याद्राहुदर्शनम् ॥

तमोमयस्य तमसो रविरश्मिपलायिनः ।
भूच्छाया चन्द्रबिम्बं च स्थाने द्वे परिकल्पिते ॥

तथा च ब्रह्मसिद्धान्ते

भूच्छायेन्दुं चन्द्रः सूर्यं छादयति मानयोगार्द्धात् ।
विक्षेपो यद्यूनः शुक्लेतरपञ्चदश्यन्ते ॥

आवरणं महदिन्दोः कुण्ठविषाणस्ततोऽर्द्धसञ्छन्नः ।
स्वल्पं रवेर्यतोऽतस्तीक्ष्णविषाणो रविर्भवति ॥१२॥

Sloka 12.—In the case of a lunar eclipse, the concealing agency is very big, while in that of the solar, it is small. Hence in semi-lunar and semi-solar eclipses, the luminous horns are respectively blunt and sharp.

तथा च ब्रह्मसिद्धान्ते

महदिन्दोरावरणं कुण्ठविषाणो यतोऽर्द्धसञ्छन्नः ।
अर्द्धच्छन्नो भानुस्तीक्ष्णविषाणस्ततोऽस्याल्पम् ॥

एवमुपरागकारणमुक्तमिदं दिव्यदृग्भिराचार्यैः ।
राहुरकारणमस्मिन्नित्युक्तः शास्त्रसद्भावः ॥१३॥

Sloka 13.—Thus the cause for the eclipses has been given by our ancient masters possessed of divine sight. Hence, the scientific truth is that Rahu is not at all the cause of that.

तथा च ब्रह्मसिद्धान्ते

यदि राहुः प्राग्भागादिन्दुं छादयति किं तथा नार्कम् ।
स्थित्यर्द्धं महदिन्दोर्यथा तथा किं न सूर्यस्य ॥
किं प्रतिविषयं सूर्यो राहुश्चान्यो बलो रविग्रहणे ।
आसान्यत्वं न ततो राहुकृतं ग्रहणमर्केन्दोः ॥

योऽसावसुरो राहुस्तस्य वरो ब्रह्मणाऽयमाज्ञप्तः ।
आप्यायनमुपरागे दत्तहुतांशेन ते भविता ॥१४॥
तस्मिन् काले सान्निध्यमस्य तेनोपचर्यते राहुः ।
याम्योत्तरा शशिगतिर्गणितेऽप्युपचर्यते तेन ॥१५॥

Slokas 14-15. The following boon has been conferred by Brahman on Rahu, the Demon : "You shall have to live and rest satisfied with whatever gifts and oblations that may be given at the time of an eclipse." During that period his presence is recognised. There are two places or nodes for the Moon caused by her deviation south or north and this is ascertained by astronomical calculation. The ascending node is termed Rahu.

न कथञ्चिदपि निमित्तैर्ग्रहणं विज्ञायते निमित्तानि ।
अन्यस्मिन्नपि काले भवन्त्यथोत्पातरूपाणि ॥१६॥

Sloka 16.—An eclipse can by no means be ascertained through symptoms in the form of portents. For, these latter, *viz.*, fall of meteors, etc., occur at other times also.

पञ्चग्रहसंयोगान्न किल ग्रहणस्य संभवो भवति ।
तैलं च जलेऽष्टम्यां न विचिन्त्यमिदं विपश्चिद्भिः ॥१७॥

Sloka 17.—It is not correct to say that an eclipse cannot occur unless five planets combine; it is also incorrect for the learned to suppose that on the previous Ashtami day the eclipse and its characteristics can be guessed by examining the appearance of a drop of oil poured on the surface of water.

तथा च वृद्धगर्गः ।
ग्रहपञ्चकसंयोगं दृष्ट्वा न ग्रहणं वदेत् ।
यदि न स्याद्ग्रहस्तत्र तं दृष्ट्वा ग्रहणं वदेत् ॥

अष्टम्यां परिवेषः स्यात्तैले जलगते यदा ।
प्रसारिते विजानीयाद्यतः खण्डस्ततस्तमः ॥

अयनत्यार्के ग्रासो दिग्ज्ञेया वलनयाऽक्षनत्या च ।
तिथ्यवसानाद्वेला करणे कथितानि तानि मया ॥१८॥

Sloka 18.—The magnitude of the Sun's eclipse is to be determined by the Moon's deflection (parallax). The direction in which the eclipse commences has to be found out through the deflection and angles of the Moon known as अयनवलन and अक्षवलन (Ayanavalana and Aksha-valana). The actual time of the eclipse has to be found out by noting the exact time of conjunction of the Sun and the Moon. These have been described in detail in my astronomical work Pancha Siddhantika.

षण्मासोत्तरवृद्ध्या पर्वेशाः सप्त देवताः क्रमशः ।
ब्रह्मशशीन्द्रकुबेरा वरुणाग्नियमाश्च विज्ञेयाः ॥१९॥

Sloka 19.—The following seven deities are in their order the lords of the successive six-month-periods since creation. Brahma, the Moon, Indra, Kubera, Varuna, Agni and Yama.

ब्राह्मे द्विजपशुवृद्धिः क्षेमारोग्यानि सस्यसम्पच्च ।
तद्वत्सौम्ये तस्मिन् पीडा विदुषामवृष्टिश्च ॥२०॥

ऐन्द्रे भूपविरोधः शारदसस्यक्षयो न च क्षेमम् ।
कौबेरेऽर्थपतीनामर्थविनाशः सुभिक्षं च ॥२१॥

वारुणमवनीशाशुभमन्येषां क्षेमसस्यवृद्धिकरम् ।
आग्नेयं मित्राख्यं सस्यारोग्याभयाम्बुकरम् ॥२२॥

याम्यां करोत्यवृष्टिं दुर्भिक्षं सङ्क्षयं च सस्यानाम् ।
यदतः परं तदशुभं क्षुन्मारावृष्टिदं पर्व ॥२३॥

Slokas 20-23.—During the Parvan presided over by Brahman, the Brahmins and cattle will prosper. The whole period will be marked by happiness, health and abundance of corn. In the Moon's Parvan, there will be similar prosperity for the Brahmins and the quadrupeds; but the learned will suffer and there will be drought. In the six-month period owned by Indra, there will be quarrel among kings; crops of the autumnal season will fail and there will be no happiness. In the period owned by Kubera, rich people will suffer loss of wealth, but there will be general prosperity in the land. In Varuna's period there will be no happiness for the kings, but people will be happy and there will be abundance of corn. In the six-month-period swayed by Agni—also known as Mitra— there will be plenty of crops; the people will be immune from disease and there will be abundance of water. During Yama's period, there will be no rain; people will suffer from famine and there will be a general destruction of crops. In the event of an eigth Parvan occurring next to this owing to unusual causes or phenomena, there will be general suffering due to hunger, death and drought.

वेलाहीने पर्वणि गर्भविपत्तिश्च शस्त्रकोपश्च ।
अतिवेले कुसुमफलक्षयो भयं सस्यनाशश्च ॥२४॥

Sloka 24.—If an eclipse should occur a bit prior to the time actually calculated, there will be miscarriages and outbreak of war. In the case of the eclipse happening a bit after the expected time, flowers will wither, fruits will be destroyed and there will be general panic and destruction of crops.

तथा च गर्गः
वेलाहीने शस्त्रभयं गर्भाणां स्रावणं तथा ।

अतिवेले फलानां तु सस्यानां क्षयमादिशेत् ॥
दृक्समे पर्वणि नृपा निर्वैरा विगतज्वराः ।
प्रजाश्च सुखिताः सर्वा भयरोगाविवर्जिताः ॥
तथा च काश्यपः
अनागतमतीतं वा ग्रहणं पर्व दृश्यते ।
गर्भस्रावमनावृष्टिः फलं पुष्पं विनश्यति ॥

हीनातिरिक्तकाले फलमुक्तं पूर्वशास्त्रदृष्टत्वात् ।
स्फुटगणितविदः कालः कथञ्चिदपि नान्यथा भवति ॥२५॥

Sloka 25.—The effects of eclipses occurring a bit earlier or later than the actual time calculated have been described as stated above simply because they have been so stated in the ancient Sastras. However, the time calculated by a true astrologer will in no case prove inaccurate.

Note here Varahamihira's bold and dogmatic assertion that calculations done on proper lines will never be false. Consequently, there is absolutely no chance of there being any difference between the actual occurrence of an eclipse and the calculation.

यद्येकस्मिन् मासे ग्रहणं रविसोमयोस्तदा क्षितिपाः ।
स्वबलक्षोभैः सङ्क्षयमायान्त्यतिशस्त्रकोपश्च ॥२६॥

Sloka 26.—If there should be both solar and lunar eclipses occurring in one and the same month, kings will suffer destruction through the open rebellion of their army. There will further be terrible bloodshed.

तथा च काश्यपः
चन्द्रार्कयोरेकमासे ग्रहणं न प्रशस्यते ।
परस्परं वधं कुर्युः स्वबलक्षुभिता नृपाः ॥

ग्रस्तावुदितास्तमितौ शारदधान्यावनीश्वरक्षयदौ ।
सर्वग्रस्तौ दुर्भिक्षमरकदौ पापसन्दृष्टौ ॥२७॥

Sloka 27.—If the Sun or the Moon rises or sets being eclipsed at the time, the crops of the शरद्-Sarat season will fail and the kings in the land will suffer. If such an eclipse be a total one and if the eclipsed disc be aspected by malefics as well, there will be famine and pestilence all over the country.

तथा च बृद्धगर्गः

उद्गच्छति गृहीतश्चेदस्तं वा यदि गच्छति ।
शारदं तु तदा सस्यं जातं जातं विपद्यते ॥
ग्रैष्मेण तत्र जीवन्ति नरा मूलफलेन वा ।
भयदुर्भिक्षरोगैश्च तदा सम्पीड्यते जगत् ॥

तथा च ऋषिपुत्रः

यावतोंऽशान् ग्रसित्वेन्दोरुदयत्यस्तमेति वा ।
तावतोंऽशान् पृथिव्यास्तु तम एव विनाशयेत् ॥
उदयेऽस्तमये वाऽपि सूर्यस्य ग्रहणं भवेत् ।
तदा नृपभयं विन्द्यात् परचक्रस्य चागमम् ॥ तथा च
चिरं गृह्णाति सोमार्कौ सर्वं वा ग्रसते यदा ।
हन्यात् स्फीतान् जनपदान् वरिष्ठांश्च जनाधिपान् ॥
ग्रैष्मेण तत्र जीवन्ति नराश्चास्त्रफलेन वा ।
भयदुर्भिक्षरोगैश्च सम्पीड्यन्ते प्रजास्तथा ॥

अर्द्धोदितोपरक्तो नैर्ऋतिकान् हन्ति सर्वयज्ञांश्च ।
अग्न्युपजीविगुणाधिकविप्राश्रमिणो युगेऽभ्युदितः ॥२८॥
कर्षकपाखण्डवणिक्क्षत्रियबलनायकान् द्वितीयांशे ।
कारुकशूद्रम्लेच्छान् खतृतीयांशे समन्त्रिजनान् ॥२९॥
मध्याह्ने नरपतिमध्यदेशहा शोभनश्च धान्यार्घः ।
तृणगुगमात्यान्तःपुरवैश्यघ्नः पञ्चमे खांशे ॥३०॥
स्त्रीशूद्रान् षष्ठेंशे दस्युप्रत्यन्तहाऽस्तमयकाले ।
यस्मिन् खांशे मोक्षस्तत्प्रोक्तानां शिवं भवति ॥३१॥

Slokas 28-31.—If the eclipse should begin when the Sun or the Moon has just half-risen, the low tribes, Chandalas, etc., will suffer and all sacrifices will be destroyed. If the visible portion of the sky be divided into seven equal divisions and if such an event happen in the first division, those that earn their livelihood with the help of fire such as gold-smiths, virtuous men, Brahmins and hermits will suffer. Agriculturists, heretics, traders, the Kshatriyas, leaders of the army, these will be destroyed, if the eclipse happens in the second division. The eclipse that occurs in the third division will bring on distress to artisans, artists, the Sudras, the Mlechchas and ministers. When the eclipse happens in mid-day, *i. e.*, the central or fourth division, the king and the central country will be destroyed; corn will sell at fair rates. Quadrupeds, ministers, people in the harem and Vaisyas will perish when the eclipse occurs in the 5th division of the sky. The eclipse in the sixth division will destroy the womankind and the Sudras; while thieves and people living in the border countries will be annihilated when the eclipse occurs at the setting time. When the end of the eclipse happens in the several divisions of the sky referred to above, the effect will prove good to the corresponding people.

तथा च काश्यपः

उदितास्तमितौ ग्रस्तौ सर्वसस्यक्षयङ्करौ ।
सर्वग्रस्तौ यदा पश्येद्दुर्भिक्षं तत्र जायते ॥

प्रथमांशो विप्रपीडा क्षत्रियाणां द्वितीयके ।
शूद्राणां च तृतीयेंऽशे चतुर्थे मध्यदेशिनाम् ॥

MINISTRY OF CULTURE · GOVERNMENT OF INDIA · संस्कृति मंत्रालय · भारत सरकार

GSL

वैश्यानां पञ्चमे खांशे षष्ठांशे प्रमदाभयम् ।
दस्युप्रत्यन्तकम्लेच्छविनाशः सप्तमांशके ॥
येषामंशे भवेन्मोक्षस्तज्जातानां शुभं भवेत् ।
तथा च वृद्धगर्गः ।
येषां सोमो युगे ग्रस्तो विमर्दो यत्र वा भवेत् ।
तेषां पीडां विजानीयात् मोक्षे शुभमथादिशेत् ॥

द्विजनृपतीनुदगयने विट्शूद्रान् दक्षिणायने हन्ति ।
राहुरुदगादिदृष्टः प्रदक्षिणं हन्ति विप्रादीन् ॥३२॥

म्लेच्छान् विदिक्स्थितो यायिनश्च हन्याद्धुताशसक्तांश्च ।
सलिलचरदन्तिघाती याम्येनोदग्गवामशुभः ॥३३॥

पूर्वेण सलिलपूर्णां करोति वसुधां समागतो दैत्यः ।
पश्चात्कर्षकसेवकबीजविनाशाय निर्दिष्टः ॥३४॥

Slokas 32-34.—Rahu when found in the Uttarayana will kill the Brahmins and kings, while in the Dakshinayana the Vaisya and the Sudra classes will be affected. If the solar and lunar eclipses begin at the four quarters, *viz.*, the north, east, south, and west, it will kill respectively the Brahmins, the Kshatriyas, the Vaisyas and the Sudras. If found in the half-quarters (or corners), *viz.*, north-east, south-east, south-west, and north-west, the Mlechchas, people who are marching, those that earn their livelihood by fire—potters, smiths and the like—and fire-worshippers will be affected. Further, if Rahu begins in the south, water-animals and elephants, etc., will suffer and if in the north, the cattle will suffer. If Rahu commences the eclipse in the east, he will inundate the earth with floods; if in the west, agriculturists, servants and dependants, seeds and seedlings will be destroyed.

तथा च काश्यपः

पूर्वे सलिलघाती स्यात् पश्चाद्धान्यकृषीवलान् ।
याम्ये जलचरान् हन्ति सौम्ये गोनाशकः स्मृतः ॥

म्लेच्छान् यायिनृपान् हन्ति विदिक्स्थः सिंहिकासुतः । इति

तथा च समाससंहितायाम्

उदगादिषु दिक्ष्वक्षुभो विप्रादीनां सितादिवर्णस्य ।
विदिगादिगतो हन्याद्राहुर्म्लेच्छान् सविजिगीषून् ॥
द्विजराजन्यान् हन्यादुदगयने दक्षिणो तु विट्शूद्रान् ।
समरामयाय राहुर्यदि पक्षान्ते पुनर्दृश्यः—इति

पाञ्चालकलिङ्गशूरसेनाः काम्बोजोद्किरातशस्त्रवार्ताः ।
जीवन्ति च ये हुताशवृत्त्या ते पीडामुपयान्ति मेषसंस्थे ॥३५॥

Sloka 35.—When the Sun or the Moon occupy sign Mesha and is eclipsed there, people of the Panchala country, the Kalingas, the Surasenas, Kambojas, the Udras (the people of the modern Orissa), hunters, those employed in the military, men who earn their living by fire, all these will suffer.

गोपाः पशवोऽथ गोमिनो मनुजा ये च महत्वमागताः ।
पीडामुपयान्ति भास्करे ग्रस्ते शीतकरेऽथवा वृषे ॥३६॥

Sloka 36.—If the Sun or the Moon be eclipsed while in Vrishabha, shepherds, cattle, owners of cows and men who have risen to eminence will suffer.

मिथुने प्रवराङ्गना नृपा नृपमात्रा बलिनः कलाविदः ।
यमुनातटजाः सबाह्लिका मत्स्याः सुहृज्जनैः समन्विताः ॥३७॥

Sloka 37.—If the eclipse referred to above be in Mithuna, ladies of nobility, kings and powerful compeers, *viz.*, ministers and the like, persons versed in the arts, people living in the banks of the Jumna, people of Balkh, the Viratas, the Suhmas—all these will suffer

आभीराञ्छबरान् सपल्लवान् मल्लान् मत्स्यकुरूञ्छकानपि ।
पाञ्चालान्विकलांश्च पीडयत्यन्नं चापि निहन्ति कर्कटे ॥३८॥

Sloka 38.—When the Sun or the Moon is eclipsed in sign Karkataka, the following people will suffer: the Abheeras, the Sabaras, the Pallavas, the Mallas (wrestlers), the Mathsyas, the Kurus, the Sakas, the Panchalas and all those that are infirm. There will also be the destruction of food grains.

सिंहे पुलिन्दगणमेकलसत्वयुक्तान्
राजोपमान्नरपतीन् वनगोचरांश्च ।
षष्ठे तु सस्यकविलेखकगेयसक्तान्
हन्त्यश्मकत्रिपुरशालियुतांश्च देशान् ॥३९॥

Sloka 39.—An eclipse in Simha will bring on destruction to the whole tribe of hunters, the Mekalas, people who are valorous, people similar in status to kings, kings and men living in forests. When the eclipse occurs in Kanya, the crops, poets, writers, musicians, the inhabitants of the Asmaka, and Tripura countries and all the regions that are endowed with paddy fields will suffer destruction.

तुलाधरेऽवन्त्यपरान्त्यसाधून्वणिग्दशार्णान्मरुकच्छपांश्च ।
अलिन्यथोदुम्बरमद्रचोलान्द्रुमान्सयौधेयविषायुधीयान् ॥४०॥

Sloka 40.—When the eclipse happens in Tula Rasi, people of Avanti, Aparanthya (western border), people of good disposition, trading class, men of the Dasarna country, the Marus and the Kachchapas, all these will suffer. When the eclipse takes place in Vrischika, the people of Udumbara, Madra, Chola, Yaudheya tribe, soldiers with poisoned weapons and trees will be destroyed.

MINISTRY OF CULTURE · GOVERNMENT OF INDIA

GL

सिन्धून् is another reading for साधून्

धन्विन्यमात्यवरवाजिविदेहमल्लान्
पाञ्चालवैद्यवणिजो विषमायुधज्ञान् ।
हन्यान्मृगे तु झषमन्त्रिकुलानि नीचान्
मन्त्रौषधीषु कुशलान् स्थविरायुधीयान् ॥४१॥

Sloka 41.—If the Sun or the Moon be eclipsed while in Dhanus, the chief ministers in the country, the horses, the people of Videha, wrestlers, the Panchala people, physicians, traders, people who are rough and hard, men who know the use of arms, all these will suffer. The eclipse in Makara will do away with fishes, ministers and their families, all men of the lower class, people who are clever in the use of magic and herbs, people that are old and infirm and those living by weapons.

कुम्भेऽन्तर्गिरिजान् सपश्चिमजनान् भारोद्वहांस्तस्करा-
नाभिरान्दरदाऽऽर्यसिंहपुरकान् हन्यात्तथा बर्बरान् ।
मीने सागरकूलसागरजलद्रव्याणि वन्यान् जनान
ग्राह्यान्वार्युपजीविनश्च झषकुलं कूर्मोपदेशाद्वदेत् ॥४२॥

Sloka 42.—Through the eclipse occurring in sign Kumbha, people in the interior of mountains, those living in the west, bearers of burdens, thieves, the Abheeras, the Daradas, all nobles, people living in Simhapura and the Barbaras will be affected. The eclipse formed in sign Meena will destroy the substances that are obtained in the shores of oceans and those derived from the seas, people living in forests, learned men and those that earn their livelihood through water and water-products. The effects of eclipses occurring in any of the asterisms will be felt in those countries signified by them as

explained in the Nakshatra Kurma Adhyaya. (Ch. XIV, *infra*)

मान्यान् is another reading for वन्यान्.

समाससंहितायाम्

कूर्मविभागेन वदेत् पीडां देशस्य वीक्ष्य नक्षत्रम् ।
सहितं ग्रहणं येन तद्देशश्चाप्नुयात् पीडाम् ॥

सव्यापसव्यलेहग्रसननिरोधावमर्दनारोहाः ।
आघ्रातं मध्यतमस्तमोऽन्त्य इति ते दश ग्रासाः ॥४३॥

Sloka 43.—The eclipses consist of ten varieties, *viz.*, Savya, Apasavya, Leha, Grasana, Nirodha, Avamardana, Aroha, Aghrata, Madhyatama and Thamonthya.

सव्यगते तमसि जगज्जलप्लुतं भवति मुदितमभयं च ।
अपसव्ये नरपतितस्करावमर्दैः प्रजानाशः ॥४४॥

Sloka 44.—When Rahu is on the southern side of the Sun or the Moon during an eclipse, floods will occur and there will be happiness and freedom from fear. When Rahu is on the northern side, there will be oppression through the sovereign and thieves and people will die in consequence. If the lunar eclipse commences from the southeast, it is called Savya, while, from the north-east, it is called Apasavya. In the case of the solar eclipse, the respective directions are northwest and southwest.

जिह्वोपलेढि परितस्तिमिरेनुदो मण्डलं यदि स लेहः ।
प्रमुदितसमस्तभूता प्रभूततोया च तत्र मही ॥४५॥

Sloka 45.—The eclipse is called लेह (Leha) where the orb of the Sun or the Moon is enveloped (as if licked) by (the tongue of) darkness. All beings will be happy and there will be abundance of water all over the earth.

ग्रसनमिति यदा त्र्यंशः पादो वा गृह्यतेऽथवाऽप्यर्द्धम् ।
स्फीतनृपवित्तहानिः पीडा च स्फीतदेशानाम् ॥४६॥

Sloka 46.—When a third or a fourth part of the disc or even half is concealed (by darkness), it is called ग्रसन (Grasana); a flourishing king will suffer loss of wealth and countries which are thriving and prosperous will suffer devastation.

पर्यन्तेषु गृहीत्वा मध्ये पिण्डीकृतं तमस्तिष्ठेत् ।
स निरोधो विज्ञेयः प्रमोदकृत् सर्वभूतानाम् ॥४७॥

Sloka 47.—When Rahu eclipses the disc all round leaving a lump of thick darkness in the middle, it is called निरोध (Nirodha). The effect of this will be that all creatures will be happy.

अवमर्दनमिति निःशेषमेव सञ्छाद्य यदि चिरं तिष्ठेत् ।
हन्यात्प्रधानभूपान् प्रधानदेशांश्च तिमिरमयः ॥४८॥

Sloka 48.—When Rahu conceals the entire orb and is in that position for a considerably long period, it is called अवमर्दन (Avamardana) and the result of it will be the destruction of leading kings and important countries.

वृत्ते ग्रहे यदि तमस्तत्क्षणमावृत्य दृश्यते भूयः ।
आरोहणमित्यन्योन्यमर्दनैर्भयकरं राज्ञाम् ॥४९॥

Sloka 49.—If soon after the termination of the eclipse, the luminary be again enveloped in darkness, it is called आरोहण (Arohana); there will be mutual strife among kings causing great fear and anxiety.

दर्पण इवैकदेशे सबाष्पनिःश्वासमारुतोपहतः ।
दृश्येताऽऽघ्रातं तत् सुवृष्टिवृद्ध्यावहं जगतः ॥५०॥

Sloka 50.—The eclipse is known as आघ्रात (Aghrata) when it appears on a part of the disc like a mirror filled with the vapour of hot breath when blown on it; and it indicates timely rains and prosperity to the people.

MINISTRY OF CULTURE · GOVERNMENT OF INDIA · संस्कृति मंत्रालय · भारत सरकार

GSL

मध्ये तमःप्रविष्टं वितमस्कं मण्डलं च यदि परितः ।
तन्मध्यदेशनाशं करोति कुक्ष्यामयभयं च ॥५१॥

Sloka 51.—The eclipse is termed मध्यतम (Madhyatama) when Rahu appears in the centre of the disc and the entire (circular) portion surrounding the same is unconcealed (bright all round). It will affect people living in the central countries, and people will suffer from colic. There will be general panic all over the country.

This phenomenon occurs only in a Solar eclipse.

पर्यन्तेष्वतिबहुलं स्वल्पं मध्ये तमस्तमोऽन्त्याख्ये ।
सस्यानामीतिभयं भयमस्किस्तस्कराणां च ॥५२॥

Sloka 52.—When the entire surrounding portion in the disc appears thick-dark while in the middle or central portion it is only slight, the eclipse is called Tamonthya. There will be danger to the crops through locusts, etc. and fear from thieves.

The Eetibadhas or injuries are six in number, *viz.*,

अतिवृष्टिरनावृष्टिर्मूषकाः शलभाः शुकाः ।
अत्यासन्नाश्च राजानः षडेता ईतयः स्मृताः ॥

excessive rain, drought, rats, grasshoppers, parrots and neighbouring kings.

तथा च कश्यपः

सव्यगे तु सुभिक्षं स्यादपसव्ये तु तस्कराः ।
लीढे प्रजाः प्रहृष्टाः स्युर्ग्रसनं लोकनाशनम् ॥
निरोधे जनहर्षः स्यादारोहे नृपसङ्क्षयः ।
आमर्दितं चापमर्दे स्वयं क्षुभ्यन्ति पार्थिवाः ॥
स्वच्छं वर्णप्रदेशं यदाग्रातं तद्विघातयेत् ।
मध्ये तमसि सन्दष्टे पीडयेत् मध्यदेशजान् ॥
दृष्टे तमसि पर्यन्ते सस्यानामीतिजं भयम् ।—इति

श्वेते क्षेमसुभिक्षं ब्राह्मणपीडां च निर्दिशेद्राहौ ।
अग्निभयमनलवर्णे पीडा च हुताशवृत्तीनाम् ॥५३॥

हरिते रोगोल्बणता सस्यानामीतिभिश्च विध्वंसः ।
कपिले शीघ्रगसत्वम्लेच्छध्वंसोऽथ दुर्भिक्षम् ॥५४॥
अरुणकिरणानुरूपे दुर्भिक्षा वृष्टयो विहगपीडा ।
आधूम्रे क्षेममुभिक्षमादिशेन्मन्दवृष्टिं च ॥५५॥
कापोतारुणकपिलश्यावाभे क्षुद्भयं विनिर्देश्यम् ।
कापोतः शूद्राणां व्याधिकरः कृष्णवर्णश्च ॥५६॥
विमलकमणिपीताभो वैश्यध्वंसी भवेत् सुभिक्षाय ।
सार्चिष्मत्यग्निभयं गैरिकरूपे तु युद्धानि ।५७॥
दूर्वाकाण्डश्यामे हारिद्रे वापि निर्दिशेन्मरकम् ।
अशनिभयसम्प्रदायी पाटलकुसुमोपमो राहुः ॥५८॥
पांशुविलोहितरूपः क्षत्रध्वंसाय भवति वृष्टेश्च ।
बालरविकमलसुरचापरूपभृच्छस्त्रकोपाय ॥५९॥

Slokas 53-59.—If the eclipsed disc appear white, there will be peace and prosperity all over, but the Brahmins will suffer. If the colour be like that of fire, there will be risk from fire and people who live by or eke their livelihood through fire, *viz.*, gold and silversmiths, etc., will suffer. If Rahu's colour be parrot's hue, there will be outbreak of diseases, and crops will be destroyed by excessive rain, etc. When the colour is reddish or tawny, quick-footed animals such as camels and Mlechchas will suffer and there will be famine. When the colour resembles that of the rays of the rising Sun, there will be famine and drought and birds will suffer. When the colour is grey, there will be prosperity all round and limited rain. When the eclipsed portion of the disc is reddish in colour or of the colour of the pigeon, or of gold or yellow-black, people will suffer from hunger. When it is of the colour of the pigeon or dark, the Sudras will

suffer from diseases. When it is the colour of a (topaz ?) spotless jewel (bluish-yellow), the Vaisyas will suffer destruction and there will be prosperity in the land; if it be similar in colour to that of burning flame, there will be risk from fire; and if the disc be of the colour of a mineral, (gold ore?), there will be wars. If the colour be dark as that of the Durva stalks or yellowish, there will be outbreak of epidemics. And when Rahu is like the Patala flower in colour, there will be risk from lightning and thunder-bolts. If the colour be a mixture of red and brown, it indicates the ruin of the Kshatriyas and the advent of drought. If the colour be similar to that of the rising Sun, the lotus or the rainbow, it forebodes the outbreak of war.

पश्यन् ग्रस्तं सौम्यो घृतमधुतैलक्षयाय राज्ञां च ।
भौमः समरविमर्दं शिखिकोपं तस्करभयं च ॥६०॥

शुक्रः सस्यविमर्दं नानाक्लेशांश्च जनयति धरित्र्याम् ।
रविजः करोत्यवृष्टिं दुर्भिक्षं तस्करभयं च ॥६१॥

Slokas 60-61.—When Mercury aspects the eclipsed Sun or the Moon, ghee, honey and oil willbecome dear and rare and kings will suffer. If Mars should aspect either of them in such a condition, there would be outbreak of war, risk from fire and danger from thieves. If Venus be the aspecting planet, there will be destruction of crops and there will also arise various miseries and troubles in the land. When Saturn is the planet that is aspecting, rains will fail, famine and risk from thieves will result.

यदशुभमवलोकनाभिरुक्तं ग्रहजनितं ग्रहणे ग्रमोक्षणे वा ।
सुरपतिगुरुणावलोकिते तच्छमयुपयाति जलैरिवाग्निरिद्धः ॥६२॥

Sloka 62.—Whatever untoward effects have been declared as a result of aspects by planets on either of the luminaries at the time of the commencement or conclusion of an eclipse, the intensity will be toned down and they will prove auspicious if only Jupiter's aspect falls on the same, just as blazing fire is put out by water.

ग्रस्ते क्रमान्निमित्तः पुनर्ग्रहो मासषट्कपरिवृद्ध्या ।
पवनोल्कापातरजः क्षितिकम्पतमोऽशनिनिपातैः ॥६३॥

Sloka 63.—If at the time of an eclipse (whether solar or lunar) there should occur a strong wind, fall of meteors, dust storm, earthquake, total darkness or thunder-bolt, the eclipse will recur after 6, 12, 18, 24, 30 and 36 months respectively.

उपरके यदा सूर्ये प्रबलाहुति मारुतः ।
मासषट्के तदा विन्द्याद्राहोरागमनं ध्रुवम् ॥
उल्कायां द्वादशो मासे रजसाष्टादशे तथा ।
भूकम्पे च चतुर्विंशे त्रिंशे तमसि निर्दिशेत् ॥
षट्त्रिंशेऽशनिपाते स्यात् सर्वेषु स्यात् पंचुत्तरे ॥इति-

आवन्तिकाजनपदाः कावेरीनर्मदातटाश्रयिणः ।
दृप्ताश्च मनुजपतयः पीड्यन्ते क्षितिसुते ग्रस्ते ॥६४॥

Sloka 64.—If at the time of an eclipse, Mars also by his conjunction with the Sun or the Moon as the case may be be eclipsed, people of Avanthi, those living at the banks of the Cauvery and Narmada and kings who have become arrogant will suffer misery.

अन्तर्वेदीसरयू नेपालं पूर्वसागरं शोणम् ।
स्त्रीनृपयोधकुमारान् सह विद्वद्भिर्बुधो हन्ति ॥६५॥

Sloka 65.—If Mercury be in such a position, the people living in the tract of land between the Ganges

and the Jumna, on the banks of the Sarayu, those of Nepal, those living in the east coast and on the Sone riverside, the female folk, kings, warriors, boys and learned men, all will perish.

ग्रहणोपगते जीवे विद्वन्नृपमन्त्रिगजहयध्वंसः ।
सिन्धुतटवासिनामप्युदग्दिशं संश्रितानां च ॥६६॥

Sloka 66.—In the case of Jupiter being thus eclipsed, learned men, kings, ministers, elephants, horses, people living on the banks of the Indus, including also those living to the north will all be destroyed.

भृगुतनये राहुगते दाशेरककैकयाः सयौधेयाः ।
आर्यावर्ताः शिबयः स्त्रीसचिवगणाश्च पीड्यन्ते ॥६७॥

Sloka 67.—When Venus is (thus) eclipsed by Rahu, the people of Daseraka, of Kekaya, of Yaudheya, of Aryavartha, the Sibees, the woman-folk and the ministers and tribes will suffer misery.

सौरे मरुभवपुष्करसौराष्ट्रिकधातवोऽर्बुदान्त्यजनाः ।
गोमन्तपारियात्राश्रिताश्चनाशं व्रजन्त्याशु ॥६८

Sloka 68.—When Saturn is eclipsed, the men of Maru (of desert) of Pushkara, of Saurashtra, the minerals, etc. derived from the earth, people living in the Arbuda mountain, those of low caste, cowherds, inhabitants of the Pariyatra mountain, all these suffer loss very soon.

कार्तिक्यामनलोपजीविमगधान् प्राच्याधिपान् कोशलान्
कल्माषानथ शूरसेनसहितान् काशींश्च सन्तापयेत् ।
हन्यादाशु कलिङ्गदेशनृपतिं सामात्यभृत्यं तमो
दृष्टं क्षत्रियतापदं जनयति क्षेमं सुभिक्षान्वितम् ॥६९॥

Sloka 69.—If the solar or lunar eclipse should occur in the lunar month of Kartika, men that eke their liveli-

hood through fire, those belonging to Magadha, kings in the East, the Kosalas, the Kalmashas, the Surasenas, people of Benares, all these will be affected The king of the Kalingas along with his ministers and servants will very soon meet with his end. Rahu will torment the entire Kshatriyas. Other people will be happy and there will be plenty all over the land.

काश्मीरकान् कौशलकान् सपुण्ड्रान् मृगांश्च हन्यादपरान्तकांश्च ।
ये सोमपास्तांश्च निहन्ति सौम्ये सुवृष्टिकृत् क्षेमसुभिक्षकृच्च ॥७०॥

Sloka 70.—If the eclipse happens in the month of Margasira, people of Kashmir, the Kosalas and the Pundras will suffer. The animals living in the forest and the people of the West will perish. So also the Soma-yajees. There will be good rain and people will be happy and prosperous.

पौषे द्विजक्षत्रजनोपरोधः ससैन्धवाख्याः कुकुरा विदेहाः ।
ध्वंसं व्रजन्त्यत्र च मन्दवृष्टिं भयं च विन्द्यादसुभिक्षयुक्तम् ॥७१॥

Sloka 71.—When the eclipse falls in the month of Pushya, there will be trouble to the Brahmins and the Kshtriyas. The Saindhavas, the Kukaras and the Videhas will also suffer. There will be only small showers. There will be famine and panic.

माघे तु मातृपितृभक्तवसिष्ठगोत्रान्
स्वाध्यायधर्मनिरतान् करिणस्तुरङ्गान् ।
वङ्गाङ्गकाशिमनुजांश्च दुनोति राहु-
र्वृष्टिं च कर्षकजनाभिमतां करोति ॥७२॥

Sloka 72.—If the eclipse happens in the month of Magha, Rahu gives trouble to those that revere their parents, Brahmins born in the Vasishtha Gotra, men that

are fully engaged in their sacred study and in the performance of their religious duties, elephants and horses, the people of Vanga, Anga and Kasi. There will be plenty of rain to the satisfaction of the agriculturists.

पीडाकरं फाल्गुनमासि पर्ववङ्गाश्मकावन्तिकमेकलानाम् ।
नृत्यज्ञसस्यप्रवराङ्गनानां धनुष्करक्षत्रतपस्विनां च ॥७३॥

Sloka 73.—The eclipse occurring in the month of Phalguna will give trouble to the people of Vanga, Asmaka, Avanthika and those living in the Mekala mountain, dancers, agriculturists, decent ladies, bow-makers, Kshatriyas and hermits.

चैत्र्यां तु चित्रकरलेखकगेयसक्तान्
रूपोपजीविनिगमज्ञहिरण्यपण्यान् ।
पौण्ड्रौड्रकैकयजनानथ चाश्मकांश्च
वापः स्पृशत्यमरपोऽत्र विचित्रवर्षी ॥७४॥

Sloka 74.—If an eclipse happen in the lunar month of Chaitra the artists, writers, musicians, dancing girls, chanters of Vedas, goldsmiths and jewellers, the people of Paundra, Uddra, Kaikaya and Asmaka will suffer. The lord of the Devas (God Indra) will be quixotic in the matter of supplying rain to the Earth (*i.e.*, there will be rain in some parts and no rain in others).

वैशाखमासे ग्रहणे विनाशमायान्ति कर्पासतिलाः समुद्गाः ।
इक्ष्वाकुयौधेयशकाः कलिङ्गाः सोपप्लवाः किन्तु सुभिक्षमस्मिन् ॥

Sloka 75.—The eclipse occurring in the lunar month of Vaisakha will destroy the cotton crop, sesamum and green gram. The descendants of Ikshvaku, the Yaudheyas, the Sakas and the Kalingas will suffer. But the crops will be plenty all over the land.

ज्येष्ठे नरेन्द्रद्विजराजपत्न्यः सस्यानि वृष्टिश्च महागणाश्च ।
ध्वंसमायान्ति नराश्च सौम्याः साल्वैः समेताश्च निषादसंघाः॥७६॥

Sloka 76.—If the eclipse occur in the lunar month of Jyeshta, the kings, their queens, Brahmins, the crops and the rains, crowds of people, good-looking persons, the Salvas and the group of hunters will suffer destruction.

आषाढपर्वण्युदपानवप्रनदीप्रवाहान् फलमूलवार्तान् ।
गान्धारकाश्मीरपुलिन्दचीनान् हतान् वदेन्मण्डलवर्षमस्मिन् ॥७७॥

Sloka 77.—When the eclipse falls in the lunar month of Ashadha, the banks of wells, tanks, etc., will be destroyed and rivers will dry up. People living on fruits and roots, the people of Gandhara, Kashmir, Pulinda and China will suffer destruction. The rains will not be evenly distributed.

काश्मीरान् सपुलिन्दचीनयवनान् हन्यात्कुरुक्षेत्रजान्
गान्धारानपि मध्यदेशसहितान् दृष्टो ग्रहः श्रावणे ।
काम्बोजैकशफांश्च शारदमपि त्यक्त्वा यथोक्तानिमा-
नन्यत्र प्रचुरान्नहृष्टमनुजैर्धात्रीं करोत्यावृताम् ॥७८॥

Sloka 78.—If an eclipse should occur in the lunar month of Sravana, the following, *viz.*, people of Kashmir, Pulindas, men of China, the Yavanas. those born in Kurukshetra, Gandhara and those living in the central tracts and the Kambojas and all whole-hoofed animals and also the grains of the autumnal season will suffer damage and perish. With the exception of those stated above, all those living elsewhere will be happy and live in plenty.

कलिङ्गवङ्गान् मगधान् सुराष्ट्रान् म्लेच्छान् सुवीरान् दरदाश्मकांश्च ।
स्त्रीणां च गर्भानसुरो निहन्ति सुभिक्षकृद्भाद्रपदेऽभ्युपेतः ॥७९॥

MINISTRY OF CULTURE · GOVERNMENT OF INDIA · संस्कृति मंत्रालय · भारत सरकार

Sloka 79.—The undermentioned will be affected when the eclipse happens in the lunar month of Bhadrapada : the Kalingas, the Vangas, the Magadhas, the Surashtras, the Mlechchas, the Suveeras, the Daradas and the Asmakas ; women will suffer miscarriages. But there will be prosperity in the land.

काम्बोजचीनयवनान् सहशल्यहृद्भि-
र्वाह्लीकसिन्धुतटवासिजनांश्च हन्यात् ।
आनर्तपौण्ड्रभिषजश्च तथा किरातान्
दृष्टोऽसुरोऽश्वयुजि भूरिसुभिक्षकृच्च ॥८०॥

Sloka 80.—When Rahu is seen eclipsing the Sun or the Moon in the lunar month of Aswayuja, the people of Kamboja, China, the Yavanas, the surgeons, the Valhikas those living on the banks of the Indus, the Anarthas, the Paundras, physicians and the Kiratas will perish. But there will be abundance of food and provisions.

तथा च समाससंहितायाम्

अश्वयुग्माघकार्तिकभाद्रपदेष्वागतः सुभिक्षकरः ।
राहुरवशिष्टमासेष्वशुभकरो वृष्टिधान्यानाम् ॥

हनुकुक्षिपायुभेदा द्विर्द्विः सञ्छर्दनं च जरणं च
मध्यान्तयोश्च विदरणमिति दश शशिसूर्ययोर्मोक्षाः ॥८१॥

Sloka 81.—The liberation or the end of a solar or lunar eclipse is one of ten varieties : (1) दक्षिणहनु—Dakshinahanu (2) वामहनु—Vamahanu (3) दक्षिण कुक्षि—Dakshina-Kukshi (4) वामकुक्षि—Vama Kukshi (5) दक्षिणपायु—Dakshinapayu (6) वामपायु—Vamapayu (7) सञ्छर्दन—Sanchhardana (8) जरण—Jarana (9) मध्यविदरण—Madhya Vidarana and (10) अन्त्यविदरण—Antyavidarana.

आग्नेय्यामपगमनं दक्षिणहनुभेदसञ्ज्ञितं शशिनः ।
सस्यविमर्दो मुखरुक् नृपपीडा स्याद् सुवृष्टिश्च ॥८२॥

Slokas 82.—If the liberation of the Moon takes place in the south-east quarter of the orb, it is termed दक्षिणहनुभेद —Dakshinahanubheda. The effect of this will be destruction of crops, outbreak of diseases in the face, trouble for the sovereign and advent of good rains.

तथा च काश्यपः

दक्षिणो हनुभेदः स्याच्चाग्नेय्यां यदि गच्छति ।
सस्यनाशं च कुरुते नृपभङ्गं सुदारुणम ॥

पूर्वोत्तरेण वामो हनुभेदो नृपकुमारभयदायी ।
मुखरोगं शस्त्रभयं तस्मिन् विन्द्यात् सुभिक्षं च ॥८३॥

Sloka 83.—If the liberation of the Moon should happen in the northeast of the orb, it is known as वामहनु —Vamahanu. The King's son will be afflicted with some sort of fear. Facial diseases and risk by weapons are indicated. Otherwise there will be food and provisions.

तथा च काश्यपः

पूर्वोत्तरोऽपरो भेदो नृपपुत्रभयप्रदः ।

दक्षिणकुक्षिविभेदो दक्षिणपार्श्वेन यदि भवेन्मोक्षः ।
पीडा नृपपुत्राणामभियोज्या दक्षिणा रिपवः ॥८४॥

Sloka 84.—If the end of the eclipse happens on the southern side of the Moon's orb, it is called दक्षिणकुक्षि— Dakshina Kukshi. There will be trouble to the King's children and there will be a conflict with the enemies in that direction.

तथा च काश्यपः ।

दक्षिणः कुक्षिभेदः स्याद्वामे मोक्षो भवेद्यदि ।
राजपुत्रभयं तत्र दक्षिणाशाद्विषां वधः ॥

वामस्तु कुक्षिभेदो यद्युत्तरमार्गसंस्थितो राहुः ।
स्त्रीणां गर्भविपत्तिः सस्यानि च तत्र मध्यानि ॥८५॥

MINISTRY OF CULTURE · GOVERNMENT OF INDIA · संस्कृति मंत्रालय · भारत सरकार

GSL

Sloka 85.—If Rahu while liberating the Moon be posited on the northern side of the orb, it is called वामकुक्षि-भेद Vamakukshibheda. Women will suffer abortion, and the crops will only be medium.

तथा च काश्यपः

सौम्यायां तु यदा मोक्षो वामकुक्षिविभेदतः
स्त्रीणां गर्भविनाशाय सौम्याशाधेपतेर्वधः ॥

नैर्ऋतवायव्यस्थौ दक्षिणवामौ तु पायुभेदौ द्वौ ।
गुह्यरुगल्पा वृष्टिर्द्वयोस्तु राज्ञीक्षयो वामे ॥८६॥

Sloka 86.—If at the time of liberation Rahu be posited in the southwestern side of the Moon's orb, it is called दक्षिणपायु—Dakshinapayu; if in the northwestern side, it is known as वामपायु. The effect is that people will suffer from pain in the anus or the generating organs in both the cases. The rains will be poor. In the case of वामपायु—Vamapayu, the wife of the king will die.

तथा च काश्यपः

पायुभेदगते राहौ वायवीनैर्ऋताशयोः ।
गुह्यरोगभयं विन्द्याद्वामे राज्ञोभयं तथा ॥

पूर्वेण प्रग्रहणं कृत्वा प्रागेव चापसर्पेत ।
सञ्छर्दनमिति तत्क्षेमसस्यहार्दिप्रदं जगतः ॥८७॥

Sloka 87.—If the commencement and end of the eclipse be both in the eastern side of the Moon's orb, it is termed सञ्छर्दन—Sanchhardana. There will be prosperity and peace in the country, abundance of crops and general contentment among the people.

तथा च कश्यपः ।

ग्रासमोक्षौ यदा पूर्वे छर्दनं तु तदा भवेत् ।
क्षेमहार्दिप्रदं ज्ञेयं सस्यनिष्पत्तिकारकम् ॥

प्राक्प्रग्रहणं यस्मिन् पश्चादपसर्पणं तु तज्जरणम् ।
क्षुच्छस्त्रभयोद्विग्ना न शरणमुपयान्ति तत्र जनाः ॥८८॥

Sloka 88.—If in the case of an eclipse the commencement was in the east of the orb and the end or liberation be in the west, it is known as जरण. The effect in this case will be that people will suffer from hunger and risk from weapons. People will become anxious and there will be no kind of relief to them.

तथा च काश्यपः ।
पूर्वेण ग्रसते राहुरपरस्यां विमुञ्चति ।
क्षुत्तस्करभयं तत्र मोक्षस्तु जरणं स्मृतम् ॥

मध्ये यदि प्रकाशः प्रथमं तन्मध्यविदरणं नाम ।
अन्तःकोपकरं स्यात् सुभिक्षदं नातिवृष्टिकरम् ॥८९॥

Sloka 89.—If the liberation of the eclipse should begin from the *middle* of the Moon's orb and there be light first there in consequence, it is called मध्यविदरण Madhya Vidarana: The effect will be disaffection in the king's army. People will be peaceful and prosperous; but there will not be much rain.

तथा च काश्यपः ।
यदा प्रकाशो मध्ये स्याद् दुर्भिक्षमरकं तदा ।

पर्यन्तेषु विमलता बहुलं मध्ये तमोऽन्त्यदरणाख्यः ।
मध्याख्यदेशनाशः शारदसस्यक्षयश्चास्मिन् ॥९०॥

Sloka 90.—If the entire rim of the Moon's orb should first begin to clear leaving intense darkness in the middle portion, it is called अन्त्यदरण—Antyadarana. The central country will suffer ruin as also the autumnal crops.

तथा च कश्यपः

पर्यन्ते विमलत्वं स्यात्समो मध्ये यदा भवेत् ।
मध्यादेशनाशः स्याच्छस्यं विनश्यति ॥

एते सर्वे मोक्षा वक्तव्या भास्करेऽपि किन्त्वत्र ।
पूर्वा दिक् शशिनि यथा तथा रवौ पश्चिमा कल्प्या ॥९१॥

Sloka 91.—All these (10) kinds of liberations which have been declared for the Moon's eclipse should be deemed to apply to solar eclipses as well, the only difference being that wherever the East is referred to for the Moon, West should be substituted for the Sun. Similarly for the other pairs of quarters.

मुक्ते सप्ताहान्तः पांशुनिपातोऽन्नसङ्क्षयं कुरुते ।
नीहारो रोगभयं भूकम्पः प्रवरनृपमृत्युम् ॥९२॥
उल्का मन्त्रिविनाशं नानावर्णा घनाश्च भयमतुलम् ।
स्तनितं गर्भविनाशं विद्युन्नृपदंष्ट्रिपरिपीडाम् ॥९३॥
परिवेषो रुक्पीडां दिग्दाहो नृपभयं च साग्निभयम् ।
रूक्षो वायुः प्रबलश्चौरसमुत्थं भयं धत्ते ॥९४॥
निर्घातः सुरचापं दण्डश्च क्षुद्भयं सपरचक्रम् ।
ग्रहयुद्धे नृपयुद्धं केतुश्च तदेव सन्दृष्टः ॥९५॥
अविकृतसलिलनिपातैः सप्ताहान्तः सुभिक्षमादेश्यम् ।
यच्चाशुभं ग्रहणजं तत्सर्वं नाशमुपयाति ॥९६॥

Slokas 92-96.—If within 7 days after the termination of an eclipse there should arise a dust storm in the land, it will cause famine ; if there be heavy dew, there will be outbreak of diseases ; if there be an earthquake the death of an important king will happen ; if there be the fall of a meteor, it portends the destruction of a minister. If there should be clouds, of various colours there would be very great fear in men's minds. If there be thunder,

MINISTRY OF CULTURE · GOVERNMENT OF INDIA

GSL

it will cause mis-carriages. If there be lightning, there will be trouble from kings, serpents, etc. If there be Parivesha, there will be trouble from diseases. If there be false fires, there will be danger from kings and risk from fires. If there be fierce and stormy wind, it will engender fear from thieves. If there be portentous thunder, Indra's bow or an impact of the Sun's rays with the cloud helped by the wind, people will suffer from hunger and there will be the risk of the country being overrun by a foreign king. If there be planetary war, there will be war between kings. If Ketu be visible, the same effect will happen. If there be clear shower within these 7 days, there will be prosperity and peace in the land, and any thing untoward due to the eclipse will be warded off completely.

तथा च समाससंहितायाम् ।

परुषपवनाभ्रगर्जितविद्युत्परिवेषभूप्रकम्पाद्याः ।
सप्ताहान्तर्न शुभा ग्रहणनिवृत्तौ शुभा वृष्टिः ॥

तथा च वृद्धगर्गः ।

अथेन्दुग्रहनिर्मुक्ते सप्ताहान्तर्भवेद्यदि ।
पांशुवर्षोऽन्ननाशः स्यान्नीहारो रोगवृद्धये ॥
नृपनाशाय भूकम्प उल्का मन्त्रिविपत्तये ।
रोगाय परिवेषः स्याद्भयायैवाभ्रसंप्लवः ॥
विद्युद्गर्भविनाशाय दिग्दाहोऽग्निविवृद्धये ।
निर्घातेन्द्रधनुर्दण्डा दुर्भिक्षाय भयाय च ॥
पवनः प्रबलो रूक्षश्चौरोपद्रवसूचकः ।
सर्वोपद्रवनाशः स्यात्सम्यग्वृष्टिर्भवेद्यदि ॥
यद्राहुचरितं प्रोक्तं चन्द्रग्रहणहेतुकम् ।
तदेव सकलं सूर्यो वेदितव्यं शुभाशुभम् ॥

सोमग्रहे निवृत्ते पक्षान्ते यदि भवेद् ग्रहोऽर्कस्य ।
तत्रानयः प्रजानां दम्पत्योर्वैरमन्योन्यम् ॥९७॥

Sloka 97.—If after a lunar eclipse there should happen a solar one at the end of the fortnight, the effect will be that people will become wicked and unjust in their behaviour and there will be disharmony among couples.

अर्कग्रहात्तु शशिनो ग्रहणं यदि दृश्यते ततो विप्राः ।
नैकक्रतुफलभाजो भवन्ति मुदिताः प्रजाश्चैव ॥९८॥

Sloka 98.—If a lunar eclipse happens at the next fortnight after a solar one, the Brahmins will perform many sacrifices and be blessed thereby and the entire population will be happy and contented.

When a solar or lunar eclipse occurs, persons at whose birth the Moon occupied the same sign as at the eclipse, should perform expiatory ceremonies in order to ward off any calamities that may befall them or their families. These are explained in detail in Adhyaya 67 of the मत्स्यपुराण-Mathsya Purana. They generally relate to the worship of the lords of the eight quarters headed by Indra in four earthen pots filled with herbs, mud, gems, etc. representing the four oceans, and of Brahmins with the presents of cows and clothes.

Thus ends the fifth Adhyaya on the 'course of Rahu'.

भौमचारः ॥६॥ Mars.

यद्युदयर्क्षाद्वक्रं करोति नवमाष्टसप्तमर्क्षेषु ।
तद्वक्त्रमुष्णमुदये पीडाकरमग्निवातानाम् ॥१॥

Sloka 1.—Note the asterism occupied by Mars at the time he emerges after his last conjunction with the Sun. If he should begin his retrograde motion when he is passing the 7th, 8th or 9th star reckoned from the aforesaid asterism, it is called वक्त्रमुष्ण-Vaktramushna. People eking their livelihood through working on fire will suffer thereby.

तथा च वृद्धगर्गः ।

उदयात् नवमे कुर्यादष्टमे सप्तमेऽपि वा ।
निवृत्तिं लोहिताङ्गस्तु तदुष्णं वक्त्रमुच्यते ॥
नरोऽग्निजीविनो ये च पचन्ति च दहन्ति च ।
तेषामुत्पद्यते तापो जायते धनसङ्क्षयः ॥

द्वादशदशमैकादशनक्षत्राद्वक्रिते कुजेऽश्रुमुखम् ।
दूषयति रसानुदये करोति रोगानवृष्टिं च ॥२॥

Sloka 2.—If the retrograde motion of Mars referred to above commence at the 12th, the 10th or the 11th asterism reckoned from the star occupied by Mars at the time of his last emergence from the Sun's conjunction, it is known as Asrumukha. The different kinds of tastes will be vitiated and diseases and drought will break out when he reappears after his next conjunction with the Sun.

तथा च वृद्धगर्गः

दशमैकादशे वाऽपि द्वादशे वाऽपि वक्रिते ।
लोहिताङ्गे ग्रहे ज्ञेयं वक्त्रमश्रुमुखं च तत् ॥
तत्र वर्षति पर्जन्यो दूषयित्वा शुभान् रसान् ।
ते दुष्टा दूषयन्त्याशु नृणां धातून् तथा भृशम् ॥
बहवो व्याधयः क्रूरा उत्पद्यन्ते शरीरिणाम् ।
बहुभिः कारणैरेतैस्ततो लोकः प्रलीयते ॥

व्यालं त्रयोदशर्क्षाच्चतुर्दशाद्वा विपच्यतेऽस्तमये ।
दंष्ट्रिव्यालमृगेभ्यः करोति पीडां सुमिक्षं च ॥३॥

Sloka 3.—When the retrograde motion alluded to begins while Mars transits the 13th or the 14th asterism, it is known as व्याल Vyala and lapses after Mars is next eclipsed. People will suffer from creatures having sharp teeth, serpents and other reptiles and wild animals. There will however be general prosperity.

तथा च गर्गः ।

त्रयोदशे च नक्षत्रे यदि वापि चतुर्दशे ।
निवृत्तं कुरुते भौमस्तद्वक्त्रं व्यालमुच्यते ॥
भवन्ति प्रचुरा व्यालास्तेभ्यो लोकभयं वदेत् ।
नृपाणामशुभं विन्द्यात्सस्यसम्पत्तिमादिशेत् ॥

तथा च पराशरः

त्रयोदशचतुर्दशयोः सस्यदंष्ट्रिव्याल प्राबल्यं हिरण्यसंचयं च-

रुधिराननमिति वक्त्रं पञ्चदशात् षोडशाच्च विनिवृत्ते ।
तत्कालं मुखरोगं सभयं च सुभिक्षमावहति ॥४॥

Sloka 4.—When Mars emerges from his last conjunction with the Sun and begins his retrograde motion at the 15th or the 16th asterism reckoned from the one occupied by him at the time of his eclipse, it is known as रुधिरानन-Rudhiranana. During this period, people will suffer from facial diseases and there will be general panic. There will however be prosperity.

तथा च गर्गः

यदि पञ्चदशर्क्षे तु भूसुतः षोडशेऽपि वा ।
निवर्त्ते कुरुते वक्त्रस्तद्विदुर्लोहिताननम् ॥
दीक्षितन्तः पार्थिवाश्च भवन्ति प्रथिता भुवि ।
क्षत्रकोपश्च सुमहान् मुखरोगा भवन्ति च ॥

तथा च पराशरः

पञ्चदशषोडशयोर्मुखरोगो नृपक्षोभः शस्त्रकोपश्च ॥

असिमुसलं सप्तदशादष्टादशतोऽपि वा तदनुवक्रे ।
दस्युगणेभ्यः पीडां करोत्यवृष्टिं सशस्त्रभयाम् ॥५॥

Sloka 5.—When the retrograde motion begins at the 17th or the 18th star counted from the one occupied by Mars at his conjunction with the Sun, it is known as असिमुसल-Asimusala. When Mars begins his direct motion after this, there will be trouble from bands of robbers, drought and risk from weapons.

तथा च गर्गः

सप्तादशेऽष्टादशे वा लोहिताङ्गे निवर्तिते ।
निस्त्रिंशमुशलं नाम तद्वक्त्रं परिकीर्तितम् ॥
पशुपुत्रधनं धान्यमाहरन्ते तु दस्यवः ।
प्राणिनां जीवनं हन्ति जायते शस्त्रसम्भ्रमः ॥

तथा च पराशरः

सप्तदशेऽष्टादशे वा दस्युगणैः प्रजानामुपद्रवमवृष्टिं शस्त्रभयं च ॥

भाग्यार्यमोदितो यदि निवर्तते वैश्वदैवते भौमः ।
प्राजापत्येऽस्तमितस्त्रीनपि लोकान्निपीडयति ॥६॥

Sloka 6.—If Mars should emerge from the Sun in Purvaphalguni or Uttaraphalguni, begin his retrograde motion in Uttarashadha and disappear in Rohini, he will afflict the three worlds with miseries.

तथा च पराशरः

फल्गुन्यामुदयं कृत्वा वक्रं स्याद्वैश्वदैवते ।
प्राजापत्ये प्रवासश्च त्रैलोक्यं तत्र पीड्यते ॥

श्रवणोदितस्य वक्रं पुष्ये मूर्द्धाभिषिक्तपीडाकृत् ।
यस्मिन्नृक्षेऽभ्युदितस्तद्दिग्व्यूहान् जनान् हन्ति ॥७॥

Sloka 7.—If the emergence of Mars from the Sun's conjunction be in the asterism Sravana and he begins his retrograde motion in Pushya, kings will suffer. People belonging to the countries denoted by the asterism through which Mars reappears will meet with destruction.

For the asterisms denoting countries *vide* ch. XIV, *infra*.

तथा च पराशरः

उदितः श्रवणे भौमः पुष्ये वक्रं चरेद्यदि ।
मूर्द्धाभिषिक्ता राजानो विनश्येयुः परस्परम् ॥
यथा जनपदव्यूहे दिग्विभागः प्रदर्शितः ।
तत्र वै मोहितं कुर्याल्लोहिताङ्गस्तथा मुखम् ॥

मध्येन यदि मघानां गतागतं लोहितः करोति ततः ।
पाण्ड्यो नृपो विनश्यति शस्त्रोद्योगाद्भयमवृष्टिः ॥८॥

Sloka 8.—If Mars should pass through the middle of the asterism Magha and retrograde from there alone, the Pandya king will meet with his end, and people will suffer from drought and war.

भित्त्वा मघां विशाखां भिन्दन् भौमः करोति दुर्भिक्षम् ।
मरकं करोति घोरं यदि भित्त्वा रोहिणीं याति ॥९॥

Sloka 9.—If Mars after cutting the asterism Magha should cut Visakha, there will be famine in the country. If he should cut the star Rohini, there will be terrible mortality in the land.

दक्षिणतो रोहिण्याश्चरन्महीजोऽर्घवृष्टिनिग्रहकृत् ।
धूमायन् सशिखो वा विनिहन्यात् पारियात्रस्थान् ॥१०॥

Sloka 10.—When Mars passes through the southern side of Rohini, kings will suffer, prices will fall and there will be little rain. If he appears surrounded by smoke or flame, people living in the Pariyatra region will be destroyed.

प्राजापत्ये श्रवणे मूले त्रिषु चोत्तरेषु शक्रे च ।
विचरन् घननिवहानामुपघातकरः क्षमातनयः ॥११॥

Sloka 11.—If Mars should transit Rohini, Sravana, Moola, Uttaraphalguni, Uttarashadha, Uttarabhadra or Jyeshta, he will spoil the thick clouds (Nimbus) that have been formed, and there will be no rain.

चारोदयाः प्रशस्ताः श्रवणमघादित्यहस्तमूलेषु ।
एकपदाश्विविशाखाप्राजापत्येषु च कुजस्य ॥१२॥

Sloka 12.—If Mars should emerge from the Sun's conjunction when he is passing the asterisms Sravana,

Maghs, Punarvasu, Hasta, Moola, Purvabhadra, Aswini, Visakha and Rohini, he will prove auspicious (and the evil effects mentioned before will not happen).

विपुलविमलमूर्तिः किंशुकाशोकवर्णः
स्फुटरुचिरमयूखस्तप्ताम्रप्रभाभः ।
विचरति यदि मार्गं चोत्तरं मेदिनीजः
शुभकृदवनिपानां हार्दिदश्च प्रजानाम् ॥१३॥

Sloka 13.—When Mars with a broad and clear form and deep-red like the Kimsuka and Asoka flowers, with pure and bright rays, with a brightness like that of red-hot molten copper should pass in the northern side of the asterism he is in, he will bring on prosperity to the kings and peace and contentment to the subjects.

तथा च गर्गः

याम्यादिपितृपर्यन्तं नवर्क्षं मार्गमुत्तरम् ।
भाग्यादिनैर्ऋतान्तं तु मध्यमं मार्गमुच्यते ॥
आषाढाद्याश्विनान्तं तु दक्षिणं समुदाहृतम् ।
सौम्यमार्गं स्थितो भौमः प्रजानामुपकारकः ॥
मध्यमे मध्यफलदो याम्ये तु भयदः स्मृतः ॥

Thus ends the sixth Adhyaya on the 'course of Mars'.

बुधचारः ॥७॥ Mercury.

नोत्पातपरित्यक्तः कदाचिदपि चन्द्रजो व्रजत्युदयम् ।
जलदहनपवनभयकृद्धान्यार्घक्षयविवृद्धी ॥१॥

Sloka 1.—Mercury never reappears after his conjunction with the Sun without any unusual phenomenon. He will cause some sort of trouble through water, fire or wind, thus threatening people and causing extraordinary rise or fall in the prices of food grains.

तथा च समासर्सहितायाम्
उदयं याति शशिसुतो नोत्पातविवर्जितः कदाचिदपि ।
पवनाग्निसलिलभयदो धान्यार्घवृद्धिक्षयकृद्वा ॥
तथा च वृद्धगर्गः
अवर्षे कुरुते वर्षं वर्षे वर्षं न गच्छति ।
भये च कुरुते क्षेमं सर्वत्र प्रतिलोमगः ॥
तथा च कश्यपः
नाकस्माद्दर्शनं याति विनोत्पातेन सोमजः ।
भयवातपाहिमैरर्घवृद्धिक्षयादिभिः ॥

विचरन् श्रवणधनिष्ठाप्राजापत्येन्दुवैश्वदेवानि ।
मृद्वान् हिमकरतनयः करोत्यवृष्टिं सरोगभयाम् ॥२॥

Sloka 2.—When Mercury transits through the asterism Sravana, Dhanishta, Rohini, Mrigasira and Uttarashadha, there will be no rain and diseases will break out.

तथा च कश्यपः ।
रोहिणीं वैश्वदेवं च सौम्यवैष्णववासवान् ।
शशिजश्च यदा हन्ति प्रजा रोगैश्च पीडयेत् ॥

रौद्रादीनि मघान्तान्युपाश्रिते चन्द्रजे प्रजापीडा ।
शस्त्रनिपातक्षुद्भयरोगानावृष्टिसन्तापैः ॥३॥

Sloka 3.—When Mercury is passing through any of the five asterisms commencing from Ardra, people will suffer on account of clash of arms, hunger, fear, disease, drought and worries.

तथा च कश्यपः ।
रौद्रादीनि यदा पञ्च नक्षत्राणीन्दुनन्दनः ।
भिनत्ति शस्त्रदुर्भिक्षव्याधिभिः पीड्यते जगत् ॥

हस्तादीनि चरन् षड्क्षाण्युपपीडयन् गवामशुभः ।
स्नेहरसार्घविवृद्धिं करोति चोर्वीभृतान्नाम् ॥४॥

Sloka 4.—During Mercury's transit over the six stars reckoned from Hasta, cattle will suffer ; oil, ghee, etc.

honey, jaggery and the like will rise in price ; but there will be plenty of food-crops.

तथा च कश्यपः

हस्तादीनि चरन् षड्वै नक्षत्राणीन्दुनन्दनः ।
गवामशुभदः प्रोक्तः सुभिक्षक्षेमकारकः ॥

आर्यम्णं हौतभुजं भद्रपदामुत्तरां यमेशं च ।
चन्द्रस्य सुतो निघ्नन् प्राणभृतां धातुसङ्क्षयकृत् ॥५॥

Sloka 5—If Mercury in his transit should cut through the stars Uttaraphalguni, Krittika, Uttarabhadrapada and Bharani, all creatures will be afflicted with diseases caused, by the seven constituent elements of the body, *viz.*, muscle, bone, blood, skin, semen, fat and marrow.

तथा च कश्यपः ।

भरणीकृत्तिकार्यम्णमहिर्बुध्नं च चन्द्रजः ।
चरन्धातुविनाशाय प्राणिनां परिकीर्तितः ॥

आश्विनवारुणमूलान्युपमृद्नन् रेवतीं च चन्द्रसुतः ।
पण्याभिषग्नौजीविकसलिलजतुरगोपघातकरः ॥६॥

Sloka 6.—When Mercury passes through the stars Aswini, Satabhishak, Moola and Revati, the trading class physicians, sailors, substances derived from water such as pearls and conchs, and horses will suffer destruction.

तथा च कश्यपः ।

रेवतीं वारुणं मूलमश्विनीं चोपमर्दयन् ।
बुधो वणिग्भिषग्वाहान् जलोत्थांश्च विनाशयेत् ॥

पूर्वादक्षत्रितयादेकमपीन्दोः सुतोऽभिमृद्नीयात् ।
क्षुच्छस्त्रतस्करामयभयप्रदायी चरन् जगतः ॥७॥

Sloka 7.—When Mercury cuts through Purvaphalguni, Purvashadha or Purvabhadra, people will suffer from hunger ; war will break out, and there will be danger from thieves and diseases.

MINISTRY OF CULTURE · GOVERNMENT OF INDIA · संस्कृति मंत्रालय · भारत सरकार

GSL

पूर्वात्रये चरन् सौम्यो भेदं कृत्वा यदि व्रजेत् ।
क्षुच्छस्त्रतस्करभयैः करोति प्राणिनां वधम् ॥

प्राकृतविमिश्रसङ्क्षिप्ततीक्ष्णयोगान्तघोरपापाख्याः ।
सप्त पराशरतन्त्रे नक्षत्रैः कीर्त्तिता गतयः ॥८॥

Sloka 8.—In Parasara's Tantra, the following seven courses (or gaits) have been declared for Mercury as distinguished by the several asterisms : (1) Prakrita (2) Vimisra (3) Sankshipta (4) Theekshna (5) Yogantha (6) Ghora and (7) Papakhya.

प्राकृतसञ्ज्ञा वायव्ययाम्यपैतामहानि बहुलाश्च ।
मिश्रा गतिः प्रदिष्टा शशिशिवपितृभुजगदेवानि ॥९॥
सङ्क्षिप्तायां पुष्यः पुनर्वसुः फल्गुनीद्वयं चेति ।
तीक्ष्णायां भद्रपदाद्वयं सशाक्राश्वयुक् पौष्णम् ॥१०॥
योगान्तिकेति मूलं द्वे चाषाढे गतिः सुतस्येन्दोः ।
घोरा श्रवणस्त्वाष्ट्रं वसुदैवं वारुणं चैव ॥११॥
पापाख्या सावित्रं मैत्रं शक्राग्निदैवतं चेति ।

Slokas 9-11½—The course is known as Prakrita when Mercury passes through any of the asterisms Swati, Bharani, Rohini and Krittika. It is termed Misra when he transits any of the stars Mrigasira, Ardra, Magha and Aslesha. The gait is called Sankshipta when Mercury travels through Pushya, Punarvasu, Purvaphalguni and Uttara phalguni. The course is Theekshna when he moves through Purvabhadra, Uttarabhadra, Jyeshta Aswini and Revati. It is Yoganta when Mercury passes over Moola, Purvashadha or Uttarashadha. If the transit be through the stars Sravana, Chittra, Dhanishta and Satabhishak, it is called Ghora. Lastly, it is called Papakhya when his passage is over the stars Hasta, Anuradha and Visakha.

उदयप्रवासादिवसैः स एव गतिलक्षणं प्राह ॥१२॥

चत्वारिंशत् त्रिंशत् द्विसमेता विंशतिर्द्विनवकं च ।
नव मासार्द्धं दश चैकसंयुताः प्राकृताद्यानाम् ॥१३॥

Slokas 12–13.—The measures in days for the rising and setting of Mercury in his seven courses are 40, 30, 22, 18, 9, 15 and 11 days respectively.

तथा च वृद्धगर्गः

चत्वारिंशत्प्राकृतायां गतावालक्ष्यते बुधः ।
मासमेकं विमिश्रायां दर्शयित्वास्तमर्हति ॥
अह्नां द्वाविंशतिं सार्द्धं सङ्घिसामेत्य लक्ष्यते ।
अष्टादशाहं तीक्ष्णायां घोरायां दश पञ्च च ॥
पापायां पादहीनानि तथैकादश तिष्ठति ।
योगान्तिक्यामिन्दुसूनुर्नवाहं लक्ष्यते तथा ॥
चारकालो य एवोक्तः सोमपुत्रस्य भागशः ।
अस्तकालः स एव स्यात्सूर्यमण्डलचारिणः ॥

तथा च कश्यपः

चत्वारिंशत्तथा त्रिंशद्दिनानि द्वौ च विंशतिः ।
अष्टादशार्द्धमासं च दश चैकयुतानि च ॥
नव च प्राकृताद्यासु सोमजस्तूदितस्तथा ।
अस्तं गतः सर्वकाले तिष्ठतीति विनिश्चयः ॥

But the above is not approved by Varahamihira for he has said as follows in the समाससंहिता.

प्राकृतविमिश्रसङ्घिततीक्ष्णयोगान्तघोरपापाख्याः ।
गतयो लक्षणमासां नोदयदिवसैः स्फुटं भवति ॥
स्पष्टा पराशरमते स्वाती च प्राकृता त्रिभं चाग्र्यात् ।
मिश्रा गतिः शशिशेखरभुजगपितृदेवतासौम्यैः ॥
सङ्घिप्ता नाम गतिः पुनर्वसुः फल्गुनीद्वयं पुष्यः ।
तीक्ष्णा भद्रपदार्यं नक्षत्रचतुष्टयं ज्येष्ठा ॥
मूलाश्लेषार्धं योगा घोरा श्रवणत्रिभं च सत्वाष्ट्रम् ।
पापाख्या तु विशाखा हस्तो मैत्रं च शशिसूनोः ॥

MINISTRY OF CULTURE · GOVERNMENT OF INDIA · संस्कृति मंत्रालय · भारत सरकार

GSL

प्राकृतगत्यामारोग्यवृष्टिसस्यप्रवृद्धयः क्षेमम् ।
संक्षिप्तमिश्रयोर्मिश्रमेतदन्यासु विपरीतम् ॥१४॥

Sloka 14.—In the Prakrita course of Mercury, the people will command good health; there will be sufficient rain, good crops and general happiness. In the Sankshipta and Misra courses, the effect will be mixed; and it will be reverse in the other courses.

तथा च गर्गः ।
क्षेमारोग्यसुभिक्षेषु लक्षणा प्राकृता गतेः ।
संक्षिप्ता च विमिश्रा च शुभाशुभफलोदये ॥
तीक्ष्णा घोरा च पापा च तथा योगान्तिकापरा ।
एताश्चतस्रः सौम्यस्य दुर्भिक्षाक्षेमलक्षणाः ॥

ऋज्व्यतिवक्रा वक्रा विकला च मतेन देवलस्यैताः ।
पञ्चचतुर्द्व्येकाहा ऋज्व्यादीनां षडभ्यस्ताः ॥१५॥

Sloka 15.—According to Devala's view, the effects of ऋज्वी–direct, अतिवक्रा–exceedingly retro-grade, वक्रा–retrograde and विकला-decayed motions of Mercury will last for (5 × 6=) 30, (4 × 6=) 24, (2 × 6=) 12, and (1 × 6=) 6 days.

ऋज्वी हिता प्रजानामतिवक्रार्घं गतिर्विनाशयति ।
शस्त्रभयदा च वक्रा विकला भयरोगसञ्जननी ॥१६॥

Sloka 16.—Mercury when his motion is ऋज्वी or direct does good to the people, while his over retrograde motion brings on famine by destroying the wealth (of the country). When he is retrograde in his motion, he will bring on war in the land; and when his motion is decayed or weak; he engenders fear and disease.

तथा च देवलः ।
दिनानि त्रिंशदुदितस्तिष्ठेदि च सोमजः ।
ऋज्वी गतिः सा विज्ञेया प्रजानां हितकारिणी ॥

चतुर्विंशदिनान्येवं यदि तिष्ठेच्च सोमजः ।
अतिवक्रा गतिर्ज्ञेया दुर्भिक्षगतिलक्षणा ॥
अहानि द्वादश यदा बुधास्तिष्ठेत्तथोद्गतः ।
वक्रा गतिः सा विज्ञेया शस्त्रसम्भ्रमकारिणी ॥
षड्दिनानि यदा तिष्ठेदुद्गतः सोमनन्दनः ।
विकला सा गतिर्ज्ञेया भयरोगविवर्धिनी ॥
एवमस्तमये सर्वं गतिजं सोमजस्य तु ।
भावाभावाय लोकानां फलं वाच्यं शुभाशुभम् ॥

पौषाषाढश्रावणवैशाखेष्विन्दुजः समाघेषु ।
दृष्टो भयाय जगतः शुभफलकृत्प्रोषितस्तेषु ॥१७॥

Sloka 17.—If Mercury be visible in the months of Pausha, Ashadha, Sravana, Visakha and Magha, he will cause fear and panic in the land. But if he should be eclipsed by the Sun during these months, he would produce good effect.

तथा च वृद्धगर्गः
वैशाखपौषमाघेषु श्रावणाषाढयोरपि ।
न दृश्यते बुधः प्रायो मासेष्वन्येषु दृश्यते ॥
यदाऽदृश्येषु दृष्टः स्याद्दृश्येषु च न दृश्यते ॥
गवां रोगमनावृष्टिं दुर्भिक्षं चापि निर्दिशेत् ॥

तथा च पराशरः ।
वैशाखाषाढयोर्माघे पौषश्रावणयोस्तथा ।
बुधो न दृश्यते जातु दृश्येत भयमादिशेत् ॥
पौषे करोति मरकं माघे वार्तं तथा च सोमसुतः ।
वैशाखे जनमरकमाषाढे श्रावणे च दुर्भिक्षम् ॥

कार्तिकेऽश्वयुजि वा यदि मासे दृश्यते तनुभवः शिशिरांशोः ।
शस्त्रचौरहुतभुग्गदतोयक्षुद्भयानि च तदा विदधाति ॥१८॥

Sloka 18.—If Mercury be visible in the months of Kartika and Aswayuja, there will be risk of war, danger from thieves, fire, diseases, water and hunger.

MINISTRY OF CULTURE · GOVERNMENT OF INDIA

GSL

रुद्धानि सौम्येऽस्तगते पुराणि यान्युद्गते तान्युपयान्ति मोक्षम् ।
अन्ये तु पश्चादुदिते वदन्ति लाभः पुराणां भवतीति तज्ज्ञाः ॥१९॥

Sloka 19.—When Mercury is eclipsed, towns will be besieged and when he emerges out from the Sun, the siege over these towns will be raised. According to another view, there will occur the retaking possession of these towns only when Mercury is seen in the west.

तथा च नन्दी ।

पश्चार्द्धादुदिते सौम्ये लभते पुररोधकः ।
पुनः प्रागुदिते तस्मिन् पुरमोक्षं विनिर्दिशेत् ॥

हेमकान्तिरथवा शुकवर्णः सस्यकेन मणिना सदृशो वा ।
स्निग्धमूर्तिरलघुश्च हिताय व्यत्यये न शुभकृच्छशिपुत्रः ॥२०॥

Sloka 20.—When Mercury is of golden hue or of parrot colour or resembles the colour of the Sasyaka (saphire ?) gem, or if his disc be glossy and big in size, he will prove beneficial to the people ; if he be otherwise, he will prove malefic.

तथा च पराशरः ।

विमलजलरजतस्फटिकाभः प्रशस्यत इति ॥

Thus ends the seventh Adhyaya on the 'course of Mercury'.

बृहस्पतिचारः ।८॥ Jupiter.

नक्षत्रेण सहोदयमुपगच्छति येन देवपतिमन्त्री ।
तत्सञ्ज्ञं वक्तव्यं वर्षं मासक्रमेणैव ॥१॥

Sloka 1.—Note the asterism occupied by Jupiter when he emerges out from his conjunction with the Sun. The name of that star has to be given to the year, and

the succeeding years will bear the names of the months in their regular order.

तथा च ऋषिपुत्र आह ।
यत्रोत्तिष्ठति नक्षत्रे सह येन प्रवर्धते ।
संवत्सरः स विज्ञेयस्तन्नक्षत्रविधायकः ॥

तथा च काश्यपः
संवत्सरे युगे चैव पञ्चाब्देऽङ्गिरसः सुतः ।
यन्नक्षत्रोदयं कुर्यात्तत्सज्ज्ञं वत्सरं विदुः ॥
प्रभवादीनामब्दानां प्रवृत्तिर्गुरोरुदयकालादित एव यतोगुरुरत्राधिवत्वेन स्थितः। तथा च ऋषिपुत्र आह ।
तिष्यादि च युगं प्राहुर्वासिष्ठात्रिपराशराः ।
बृहस्पतेस्तु सौम्यान्तं सदा द्वादशवार्षिकम् ॥
उदेति यस्मिन्मासे तु प्रवासोपगतोऽङ्गिराः ।
तस्मात्संवत्सरो मासो बार्हस्पत्योऽथ गम्यते ॥

तथा च गर्गः
प्रवासान्ते सहर्क्षेण तूदितो युगपच्चरेत् ।
तस्मात्कालादृक्षपूर्वो गुरोरब्दः प्रवर्तते ॥
युगानि द्वादशाब्दानि तत्र तानि बृहस्पतेः ।
तत्र सावनसौराभ्यां सावनाब्दो निरुच्यते ॥
एवमाश्वयुजं चैव चैत्रं चैव बृहस्पतिः ।
संवत्सरं नाशयते सप्तत्यब्दशतेऽधिके॥

वर्षाणि कार्तिकादीन्याग्नेयाद्भद्वयानुयोगीनि ।
क्रमशास्त्रिभं तु पञ्चममुपान्त्यमन्त्यं च यद्वर्षम् ॥२॥

Sloka 2.—The years commence from Kartika and are composed of two asterisms each beginning with Krittika and follow in regular order. But the 5th, the 11th and the 12th year comprise each three asterisms.

तथा च गर्गः
फाल्गुनी चैव हस्तं च चरेद्यदि बृहस्पतिः ।
स फाल्गुनोऽब्दः क्रूरः स्याद्धान्यमुच्चाटतां व्रजेत् ॥

श्रावणादीनि च त्रीणि चरेद्यदि बृहस्पतिः।
श्रावणो नाम सोऽब्दः स्यात्क्षेमसौभिक्षमूर्तिमान् ॥
पूर्वोत्तरे प्रोष्ठपदे चरेद्वातिमेव च।
प्रोष्ठपाद इति ज्ञेयो मध्यमो वत्सरो हि सः ॥
आश्विनं चैव याम्यं च चरेद्यदि बृहस्पतिः।
संवत्सरः सोऽग्न्युक् स्यात्सर्वभूताहितावहः ॥
नववारा द्विनक्षत्रा गुरोर्द्वादशमासिकाः।
शेषास्त्रयस्त्रिनक्षत्राः पञ्चमैकादशान्तिमाः ॥
तथा च काश्यपः।
कार्तिकादिसमा ज्ञेया द्विनक्षत्रविचारिणा।
त्रिभं भाद्रपदे ज्ञेयं फाल्गुने श्रावणे तथा ॥

शकटानलोपजीवकगोपीडा व्याधिशस्त्रकोपश्च ।
वृद्धिस्तु रक्तपीतककुसुमानां कार्तिके वर्षे ॥३॥

Sloka 3.—In the Kartika year, cartmen, those living by fire and cows suffer. Diseases will crop up and there will be war. Red and yellow flowers will grow in large quantities.

तथा च गर्गः।
कार्तिकः प्रचुरातङ्कः क्षुच्छस्त्राग्निभयप्रदः।
गोशाकटिकपीडां च करोत्येवमवृष्टिदः ॥

सौम्येऽब्देऽनावृष्टिर्मृगाखुशलभाण्डजैश्च सस्यवधः ।
व्याधिभयं मित्रैरपि भूपानां जायते वैरम् ॥४॥

Sloka 4.—In the Margasira year of Jupiter, there will be drought. The crops will be affected by wild animals, rats, locusts and birds. There will be outbreak of diseases, and kings will have dissensions even with their friends.

तथा च गर्गः
वर्षहन्ता व्याधिकरो मिथो भेदभयावहः।
शकभाषाकुलः सौम्यो दुर्भिक्षभयकारकः ॥

शुभकृज्जगतः पौषो निवृत्तवैराः परस्परं क्षितिपाः ।
द्वित्रिगुणो धान्यार्घः पौष्टिककर्मप्रसिद्धिश्च ॥५॥

Sloka 5.—The Pausha year of Jupiter will prove auspicious to all. Kings will leave their enmity and will become mutually friendly. There will be a rise* in the price of corn by 200 or 300 per cent. Preservative work will increase.

*According to the Commentator, a fall.

तथा च गर्गः ।

प्रशान्तव्याधिदुर्भिक्षदुर्वर्षाशनितस्करः ।
सर्वलक्षणसम्पन्नः पौषः संवत्सरोत्तमः ॥

पितृपूजापरिवृद्धिर्माघे हार्दिश्च सर्वभूतानाम् ।
आरोग्यवृष्टिधान्यार्घसम्पदो मित्रलाभश्च ॥६॥

Sloka 6.—In the Magha year of Jupiter, people will be interested in the worship of their Manes; and there will be a general feeling of satisfaction among all the creatures. General health will be good and there will be timely rains. The crops will be plenty and there will be good sales. Friendship among men will be on the increase.

तथा च गर्गः

क्षेमारोग्यं सुभिक्षं च वर्षणं शिवमेव च ।
पितृपूजाः प्रवर्तन्ते माघे राज्ञां च सन्धयः ॥

फाल्गुनवर्षे विन्द्यात्क्वचित्क्वचित्क्षेमवृष्टिसस्यानि ।
दौर्भाग्यं प्रमदानां प्रबलाश्चैरा नृपाश्चोग्राः ॥७॥

Sloka 7.—In the Phalguna year of Jupiter, happiness will prevail only here and there; so also will be the case with regard to rain and the crops. Young women will suffer ill luck; thieves will enormously increase and kings will become cruel and severe.

तथा च गर्गः ।

नारीदौर्भाग्यकृच्चौरः फाल्गुनः सस्यवर्षदः ।

क्वचित्क्षेमं सुभिक्षं च क्वचिदक्षेमकारकः ॥

चैत्रे मन्दा वृष्टिः प्रियमन्नं क्षेममवनिपा मृदवः ।

वृद्धिश्च कोद्रवधान्यस्य भवति पीडा च रूपवताम् ॥८॥

Sloka 8.—In the Chaitra year of Jupiter, the rains will be slight. Food will become costly ; people will be happy and kings will be kind-hearted. Pulses will thrive. Handsome persons will suffer.

तथा च गर्गः ।

मृदुप्रचारा राजानः प्रियमन्नं जनस्य च ।

क्षेमारोग्यं च मृदुता चैत्रवर्षस्तथा मृदुः ॥

वैशाखे धर्मरता विगतभयाः प्रमुदिताः प्रजाः सनृपाः ।

यज्ञक्रियाप्रवृत्तिर्निष्पत्तिः सर्वसस्यानाम् ॥९॥

Sloka 9.—In the Vaisakha year of Jupiter, people will be intent on doing virtuous deeds, will be devoid of fear and will be happy along with their kings. People will be engaged in performing sacrifices and other rites and there will be abundance of all kinds of crops.

तथा च गर्गः ।

ईतयः प्रशमं यान्ति सन्धिं कुर्वन्ति पार्थिवाः ।

वैशाखे तु सस्यजन्या वृष्टयः सम्भवन्ति हि ॥

ज्येष्ठे जातिकुलधनश्रेणीश्रेष्ठा नृपाः सधर्मज्ञाः ।

पीड्यन्ते धान्यानि च हित्वा कङ्गुं शमीजातिम् ॥१०॥

Sloka 10.—In the Jyeshta year of Jupiter, people who are prominent by birth (or caste), family, opulence and trade, kings and men of righteous conduct will come to grief. So also will the crops except Kangu and those of the Samee class.

सबीजानि is another reading for शमीजातिम्.

तथा च गर्गः ।

वृक्षगुल्मलतासस्यक्षेमवर्षविनाशनः ।
क्रूराज्ञादीक्षिजनकः ज्यैष्ठो ज्येष्ठनृपान्तकृत् ॥

आषाढे जायन्ते सस्यानि क्वचिदवृष्टिरन्यत्र ।
योगक्षेमं मध्यं व्यग्राश्च भवन्ति भूपालाः ॥११॥

Sloka 11.—In the Ashadha year of Jupiter, there will be crops here and there and no rain in other places. The luck and happiness (of people) will only be medium. Kings will begin to be extremely active.

तथा च गर्गः ।

दुर्भिक्षाक्षेमजननश्चाषाढोऽन्योन्यभेदकृत् ।
भूपालयुद्धजननो मध्यमक्षेमकारकः ।

श्रावणवर्षे क्षेमं सम्यक् सस्यानि पाकमुपयान्ति ।
क्षुद्रा ये पाखण्डाः पीड्यन्ते ये च तद्भक्ताः ॥१२॥

Sloka 12.—In the Sravana year of Jupiter, there will be general happiness and the produce of lands will be plentiful. Heretics and base-minded men along with their followers will suffer.

तथा च गर्गः ।

श्रावणः सस्यसम्पन्नः क्षेमारोग्यकरः शिवः ।
धान्यं समर्घतां याति सम्यग्वर्षति वासवः ॥
क्षुद्रान् पाखण्डिनः सर्वान् तद्भक्तांश्चोपतापयेत् ।

भाद्रपदे वल्लीजं निष्पत्तिं याति पूर्वसस्यं च ।
न भवत्यपरं सस्यं क्वचित्सुभिक्षं क्वचिच्च भयम् ॥१३॥

Sloka 13.—In the Bhadrapada year of Jupiter, the yield of creepers (such as green grams) and the first crop will reach their fruition. There will be no second crop in the year. Food grains will be plenty only in some places. There will be panic or fear in other parts.

MINISTRY OF CULTURE · GOVERNMENT OF INDIA · संस्कृति मंत्रालय · भारत सरकार

GL

तथा च गर्गः ।

प्रौष्ठपात्सस्यजननो नाशयत्यपरं च यत् ।

करोति च क्वचित्क्षेमं क्वचिदक्षेमकारकः ॥

आश्वयुजेऽब्दे ऽजस्रं पतति जलं प्रमुदिताः प्रजाः क्षेमम् ।

प्राणचयः प्राणभृतां सर्वेषामन्नबाहुल्यम् ॥१४॥

Sloka 14.—In the Aswayuja year of Jupiter, there will be frequent rain; people will be happy and contented. All living beings will grow strong and food will be in plenty for all.

तथा च वृद्धगर्गः ।

पर्याप्तसस्यान्नजलक्षेमश्चाश्वयुजः शिवः ।

सम्प्रवृत्तोत्सवः श्रीमान् सर्वकामसुखावहः ॥

उदगारोग्यसुभिक्षक्षेमकरो वाक्पतिश्चरन् यानाम् ।

याम्ये तद्विपरीतो मध्येन तु मध्यफलदायी ॥१५॥

Sloka 15.—Jupiter while in his northern course confers health, happiness and plenty; this will be reverse in his southerly course. When he is in the middle, he will produce mixed effects.

विचरन् भद्रयमिष्टस्तत्सार्द्धं वत्सरेण मध्यफलः ।

सस्यानां विध्वंसी विचरेदधिकं यदि कदाचित् ॥१६॥

Sloka 16.—Jupiter is beneficent when he transits two asterisms in the course of the year. The effect will be medium when he passes through 2½ lunar mansions. If he should perchance go through more than this, he would destroy all the crops.

अनलभयमनलवर्णे व्याधिः पीते रणागमः श्यामे ।

हरिते च तस्करेभ्यः पीडा रक्ते तु शस्त्रभयम् ॥१७॥

धूमाभेऽनावृष्टिस्त्रिदशगुरौ नृपवधो दिवा दृष्टे ।

विपुलेऽमले सुतारे रात्रौ दृष्टे प्रजाः स्वस्थाः ॥१८॥

Slokas 17-18.—If Jupiter has the colour of fire, there will be risk from fire ; if the colour be yellow, diseases will break out ; if it be dark, a battle will be impending ; if it be green, there will be danger from thieves ; if it be red, there will be trouble from weapons ; if it be smoky, there will be drought. If Jupiter be visible in the day, there will be regicide. If his disc appear big and clear at night and he be posited in an auspicious lunar mansion, the whole world will be happy.

In Sloka 18, नृपाः is another reading for प्रजाः

तथा च पराशरः

कदाचिदत्र दृश्येत दिवा देवपुरोहितः ।
राजा वा म्रियते तत्र स देशो वा विनश्यति ॥

रोहिण्योऽनलभं च वत्सरतनुर्नाभिस्त्वषाढाद्वयं
सार्पं हृत्पितृदैवतं च कुसुमं शुद्धैः शुभं तैः फलम् ।
देहे क्रूरनिपीडितेऽन्यनिलजं नाभ्यां भयं क्षुत्कृतं
पुष्पे मूलफलक्षयोऽथ हृदये सस्यस्य नाशो ध्रुवम् ॥१९॥

Sloka 19.—The asterisms Krittika and Rohini constitute the body of the संवत्सरपुरुष-Samvatsarapurusha ; the two Ashadhas (Purva and Uttara) form the navel ; Aslesha, the heart ; and Magha, the flower. When these lunar mansions are devoid of malefics, the effect will be auspicious. If the body be afflicted by malefics through conjunction or aspect, there would be danger from fire and wind. If the navel be afflicted, there will be risk from famine. If the flower be afflicted roots and fruits would be destroyed. When the heart is afflicted, there will be the inevitable destruction of crops.

तथा च काश्यपः

कृत्तिका रोहिणी चोभे संवत्सरतनुः स्मृता ।
अषाढाद्वितयं नाभौ सार्पं हृत्कुसुमं मघा ॥

क्रूरग्रहहते देहे दुर्भिक्षानलमारुताः ।
क्षुद्भयं तु भवेन्नाभ्यां पुष्पे मूलफलक्षयः ॥
हृदये सस्यहानिः स्यात्सौम्यैः पुष्टिः प्रकीर्तिता ।

गतानि वर्षाणि शकेन्द्रकालाद्धतानि रुद्रैर्गुणयेच्चतुर्भिः ।
नवाष्टपञ्चाष्ट युतानि कृत्वा विभाजयेच्छून्यशरागरामैः ॥२०॥
लब्धेन युक्तं शकभूपकालं संशोध्य षष्ट्या विषयैर्विभज्य ।
युगानि नारायणपूर्वकाणि लब्धानि शेषाः क्रमशः समाः स्युः ॥२१॥

Slokas 20-21.—Find out the number of years that have elapsed since the commencement of the Salivahana era. Multiply this by 44. Add 8589 to the product and divide the result by 3750. To the quotient thus obtained, add the Saka years. Divide this by 60 and the remainder thereof by 5. The quotient represents the five-year-periods ruled by Vishnu and others, and the remainder denotes the number of years that have elapsed in the particular lustrum.

एकैकमब्देषु नवाहतेषु दत्त्वा पृथग्द्वादशकं क्रमेण ।
हृत्वा चतुर्भिर्वसुदेवताद्यान्युद्दिशेच्छेषांशकपूर्वमब्दम् ॥२२॥

Sloka 22.—Place the years of Jupiter obtained in the previous Sloka separately in two places. Multiply the first by 9 and divide the other by 12. Add the above product (in the first case) and the quotient (in the second case). Divide the result by 4. The quotient will reveal the particular asterism reckoned from Dhanishta. The remainder will denote the Padas (पाद) in the next star that have been traversed by Jupiter.

In a Mahayuga (the period comprising the four Yugas), the number of solar years is $4320000 = 3750 \times 1152$
That of Jupiter for the same period is $4370688^* = 3794 \times 1152$

*4370640 as per Surya Siddhanta.

So that for every 3750 solar years we have 3794 years of Jupiter. Therefore 1 solar year $= 1 + \frac{44}{3750}$ years of Jupiter.

To find out the number of Jupiter years that had elapsed (in Kaliyuga) at the time of the commencement of the Salivahana era, we have to proceed thus:

The number of solar years that have passed from the beginning of Kaliyuga till the commencement of the Saka era is 3179. This converted into Jupiter years will be $\frac{3794}{3750} \times 3179$ or $3216\ \frac{1126}{3750}$

Now it is known that Kaliyuga commenced in the year Vijaya (the 27th year from Prabhava, which is the first year in a cycle of 60 years of Jupiter).

Therefore, $3216\ \frac{1126}{3750} + 26$ or $3242\ \frac{1126}{3750}$ being divided by 60, the remainder will give the particular year of Jupiter (in his cycle of 60 years) from Prabhava at the time of commencement of the Saka era, and this remainder is $2\ \frac{1126}{3750}$ which is the 3rd year or the year Sukla of the cycle.

Coming down to the period subsequent to the commencement of the Saka era, say the present time (वर्तमान शक-Vartamana Saka 1868 April 1945), the number of Jupiter years that have elapsed will be $1867 + \frac{44 \times 1867}{3750} + 2\ \frac{1126}{3750}$ from the beginning of Prabhava or $1867 + 21\ \frac{3398}{3750} + 2\ \frac{1126}{3750}$ or $1891\ \frac{774}{3750}$ which indicates that it is the 32nd year of the cycle or Vilambi. But actually, it is Hemalamba. The reason is that the figures for Jupiter's years as given by Aryabhatta or as per Surya-siddhanta are a bit more than that of Varahamihira. His figure 8589 appearing in Sloka 20 is different from 8626 that we got above. Calculating backwards from 8589, we find the number of siderial revolutions of Jupiter according to Varahamihira to be 364190000. This is probably the correct figure.

Sloka 22 gives a clue to find out the particular lunar mansion in which Jupiter may happen to be at any given time.

Taking the current Saka year 1868, we have the Saka years that have elapsed as 1867. The number of Jupiter years that have elapsed as calculated in the penultimate paragraph of page 96 will be $1891\frac{774}{3750}$. This when divided by 60 gives a quotient 31.

As per Sloka 22, we have to multiply the above quotient 31 by 9; then we get 279; and by dividing the same quotient by 12 we get $2\frac{7}{12}$. Adding these two figures we get $281\frac{7}{12}$. Dividing this result by 4 we get 70 and odd, thus indicating the asterism traversed by Jupiter, as the 17th. This when reckoned from Dhanishta is Uttaraphalguni.

विष्णुः सुरेज्यो बलभिद्धुताशस्त्वष्टोत्तरप्रोष्ठपदाधिपश्च ।
क्रमाद्युगेशाः पितृविश्वसोमशक्रानलाख्याश्विभगाः प्रदिष्टाः ॥२३॥

Sloka 23.—The lords of the 12 Yugas or five-year periods in the Jupiter's cycle are respectively (1) Vishnu (2) Brihaspati (3) Indra (4) Agni (5) Twashta (one of the creators) (6) Ahirbudhnya (7) the Manes (8) Viswedeva (9) the Moon (10) Indragni (11) the two Aswins and (12) Bhaga.

तथा चैं समाससंहितायाम् ।

विष्णुगुरुशक्रहुतभुक्त्वष्टाहिर्बुध्न्यपित्र्यविश्वानि ।
सौम्यमथेन्द्राग्न्याख्यं त्वाश्विनमपि भाग्यसञ्ज्ञं च ॥

संवत्सरोऽग्निः परिवत्सरोऽर्क इदादिकः शीतमयूखमाली ।
प्रजापतिश्चाप्यनुवत्सरः स्यादिद्वत्सरः शैलसुतापतिश्च ॥२४॥

Sloka 24.—The names of the five years with their lords of each lustrum are (1) Samvatsara and Agni (2) Parivatsara and the Sun (3) Idavatsara and the Moon (4) Anuvatsara and Prajapati and (5) Idvatsara and Rudra.

MINISTRY OF CULTURE · GOVERNMENT OF INDIA

GSL

वृष्टिः समाद्ये प्रमुखे द्वितीये प्रभूततोया कथिता तृतीये ।
पश्चाज्जलं मुञ्चति यच्चतुर्थं खल्पोदकं पञ्चममन्दमुक्तम् ॥२५॥

Sloka 25.—In the first year, the rains will be even, while in the second, there will be good rain in the initial portion of the season. In the third year, it will be plentiful, while in the fourth, there will be rain only in the latter half. In the fifth year, the rain will be scanty.

चत्वारि मुख्यानि युगान्यथैषां विष्णिवन्द्रजविानलदैवतानि ।
चत्वारि मध्यानि च मध्यमानि चत्वारि चान्त्यान्यधमानि विन्द्यात्॥

Sloka 26.—Of the 12 Yugas comprising the Jovial cycle, the four, *viz.*, Vishnu, Indra, Brihaspati and Agni are the best. The middle four are only medium. The last four are to be understood as the worst.

तथा च समाससंहितायाम्

चत्वारि युगान्यादौ शुभानि मध्यानि मध्यमफलानि ।
चत्वार्यन्त्यानि न शोभनानि वर्षैर्विशेषोऽत्र ॥

आद्यं धनिष्ठांशमभिप्रपन्नो माघे यदा यात्युदयं सुरेज्यः ।
षष्ट्यब्दपूर्वः प्रभवः स नाम्ना प्रपद्यते भूतहितस्तदाब्दः ॥२७॥

Sloka 27.—When Jupiter enters the first quarter of Dhanishta synchronous with his emergence from the conjunction of the Sun in the month of Magha, Prabhava, the first year of his cycle begins and it will be beneficial to all beings.

क्वचित्ववृष्टिः पवनाग्निकोपः सन्तीतयः श्लेष्मकृताश्च रोगाः ।
संवत्सरेऽस्मिन् प्रभवे प्रवृत्ते न दुःखमाप्नोति जनस्तथापि ॥२८॥

Sloka 28.—In this year, *viz.*, Prabhava, there will be drought in some parts; there will be outbreak of storms and fires, the six-fold troubles (*vide p. 61. supra*),

and phlegmatic diseases. In spite of these, the people will not feel miserable.

तस्माद्द्वितीये विभवः प्रदिष्टः शुक्लस्तृतीयः परतः प्रमोदः ।
प्रजापतिश्चेति यथोत्तराणि शस्तानि वर्षाणि फलान्यथैषाम् ॥२९॥

निष्पन्नशालीक्षुयवादिसस्यां भयैर्विमुक्तामुपशान्तवैराम् ।
संहृष्टलोकां कलिदोषमुक्तां क्षत्रं तदा शास्ति च भूतधात्रीम् ॥३०॥

Slokas 29-30.—Thereafter, Vibhava, the second year begins. Then follow Sukla, Pramoda and Prajapati. The benefic effects will go on increasing in these years. During this period, Kshatriya kings will rule over the earth abounding in paddy, sugar-cane, barley and other grains, when the people will be free from fear and hatred, and where the people will be all-cheerful and free from the malefic effects of the Kali age.

आद्योऽङ्गिराः श्रीमुखभावसाह्वौ युवा सुधातेति युगे द्वितीये ।
वर्षाणि पञ्चैव यथाक्रमेण त्रीण्यत्र शस्तानि समे परे द्वे ॥३१॥

त्रिष्वाद्यवर्षेषु निकामवर्षी देवो निरातङ्कभयश्च लोकः ।
अब्दद्वयेऽन्त्येऽपि समा सुवृष्टिः किन्त्वत्र रोगाः समरागमश्च ॥३२॥

Slokas 31-32.—In the second Yuga which is composed of Angiras, Srimukha, Bhava, Yuva and Dhatu, the first three prove auspicious, the remaining two being middling. The lord of rain will pour down abundant rain in the first three years and the people will be free from affliction and fear. In the last two years, the rains will be equally distributed, but there will be the outbreak of diseases and war.

शाके युगे पूर्वमथेश्वराख्यं वैप द्वितीयं बहुधान्यमाहुः ।
प्रमाथिनं विक्रममप्यथान्यद्दुर्मं च विन्द्याद्रुचिरयोगात् ॥३३॥

आद्यं द्वितीयं च शुभे तु वर्षे कृतानुकारं कुरुतः प्रजानाम् ।
पापः प्रमाथी वृषविक्रमौ तु सुभिक्षदौ रोगभयप्रदौ च ॥३४॥

Slokas 33-34.—In the third lustrum presided over by Indra, the years are Easwara, Bahudhanya, Pramatthin, Vikrama and Vrisha caused the transit of Jupiter. The first two years will be auspicious and will bestow the fruits of the golden age on the people. The third will be wholly inauspicious and the last two will give plenty of food-grains and risk from diseases.

श्रेष्ठं चतुर्थस्य युगस्य पूर्वं यच्चित्रभानुं कथयन्ति वर्षम् ।
मध्यं द्वितीयं तु सुभानुसंज्ञं रोगप्रदं मृत्युकरं न तच्च ॥३५॥
तारणं तदनु भूरिवारिदं सस्यवृद्धिमुदितं च पार्थिवम् ।
पञ्चमं व्ययमुशन्ति शोभनं मन्मथप्रबलमुत्सवाकुलम् ॥३६॥

Slokas 35-36.—In the fourth lustrum, the first year, *viz.*, Chitrabhanu is declared to be the best, the second, named Subhanu is medium in result ; it brings on sickness without mortality. The next year known as Tharana gives copious rain. The year Parthiva is declared to yield luxuriant crops. The fifth year, namely Vyaya, will prove auspicious. Love reigns supreme and festivities will be the order of the day.

The commentator Bhattotpala adopts the reading नतं च instead of न तच्च in Sloka 35, and interprets नत to be the name of the third year instead of Tharana. In the next sloka, he adopts Tharana as the fourth omitting Parthiva. Accordingly he adopts the reading मुदितातिपार्थिवम्. This is not convincing as it is against our tradition.

त्वाष्ट्रे युगे सर्वजिदाद्य उक्तः संवत्सरोऽन्यः खलु सर्वधारी ।
तस्माद्विरोधी विकृतः खरश्च शस्तो द्वितीयोऽत्र भयाय शेषाः ॥३७॥

Sloka 37.—In the fifth lustrum presided over by त्वष्टा-Thwashta, Sarvajit is the first year. The next is

Sarvadhari, followed by Virodhin, Vikrita and Khara. Of the above, the second year is good and the rest bring about dread.

नन्दनोऽथ विजयो जयस्तथा मन्मथोऽस्य परतश्च दुर्मुखः ।
कान्तमत्र युग आदितस्त्रयं मन्मथः समफलोऽधमोऽपरः ॥३८॥

Sloka 38.—The sixth lustrum consists of the years Nandana, Vijaya, Jaya, Manmatha and Durmukha. The first three are propitious ; Manmatha is middling. The last will prove the worst of the lot.

हेमलम्ब इति सप्तमे युगे स्याद्विलम्बि परतो विकारि च ।
शर्वरीति तदनु प्लवः स्मृतो वत्सरो गुरुवशेन पञ्चमः ॥३९॥

ईतिग्राया प्रचुरपवना वृष्टिरब्दे तु पूर्वे
मन्दं सस्यं न बहुसलिलं वत्सरेऽतो द्वितीये ।
अत्युद्वेगः प्रचुरसलिलः स्याच्तृतीयश्चतुर्थो
दुर्भिक्षाय प्लव इति ततः शोभनो भूरितोयः ॥४०॥

Slokas 39-40.—The seventh lustrum is composed of the years Hemalamba, Vilambi, Vikari, Sarvari and Plava due to the transit of Jupiter. The first year will have stormy rain accompanied by the six-fold afflictions (*vide* Adhyaya V-52, *supra*). In the next year, the crops and rains will be scanty. The third year will prove very disastrous through floods, and the fourth will usher in famine. The last year Plava will prove auspicious with copious rain.

वैश्वे युगे शोभकृदित्यथाद्यः संवत्सरोऽतः शुभकृद्द्वितीयः ।
क्रोधी तृतीयः परतः क्रमेण विश्वावसुश्चेति पराभवश्च ॥४१॥
पूर्वापरौ प्रीतिकरौ प्रजानामेषां तृतीयो बहुदोषदोऽब्दः ।
अन्त्यौ समौ किन्तु पराभवेऽग्निः शस्त्रामयार्तिर्द्विजगोभयं च ॥४२॥

Slokas 41-42.—In the 8th lustrum ruled by Viswedeva the years are Sobhakrit (also Sokahrit), Subhakrit, Krodhi, Viswavasu and Parabhava. The first two bring joy and contentment to people. The third will prove very malefic. The last two will be middling. But in the fifth year Parabhava, there will be fire, affliction caused by war and diseases; and the Brahmins and kine will suffer.

शोकहृद् is another reading for शोभकृत्.

आद्यः प्लवङ्गो नवमे युगेऽब्दः स्यात्कीलकोऽन्यः परतश्च सौम्यः।
साधारणो रोधकृदित्यथाब्दः शुभप्रदौ कीलकसौम्यसञ्ज्ञौ ॥४३॥
कष्टः प्लवङ्गो बहुशः प्रजानां साधारणेऽल्पं जलमीतयश्च ।
यः पञ्चमो रोधकृदित्यथाब्दश्चित्रं जलं तत्र च सस्यसम्पत् ॥४४॥

Slokas 43-44.—In the ninth lustrum, the respective years are Plavanga, Keelaka, Saumya, Sadharana and Rodhakrit. Of these, Keelaka and Saumya are good, while Plavanga will prove troublesome in many ways to the people. In the year Sadharana, there will not be much rain and there will be the six-fold afflictions. In the fifth year, the rain will be unequally distributed, but crops will flourish.

इन्द्राग्निदैवं दशमं युगं यत्तत्राद्यवर्षं परिधाविसञ्ज्ञम् ।
प्रमाद्यथानन्दमतः परं यत् स्याद्राक्षसंचानलसाञ्ज्ञितं च ॥४५॥
परिधाविनि मध्यदेशनाशो नृपहानिर्जलमल्पमग्निकोपः ।
अलसस्तु जनः प्रमादिसञ्ज्ञे डमरं रक्तकपुष्पबीजनाशः ॥४६॥
तत्परः सकललोकनन्दनो राक्षसः क्षयकरोऽनलस्तथा ।
ग्रीष्मधान्यजननोऽत्र राक्षसो वह्निकोपमरकप्रदोऽनलः ।४७॥

Slokas 45-47—In the tenth Yuga presided over by Indragni, the first year is known as Paridhavi; then fol-

low the four years Pramadi, Ananda, Rakshasa and Anala. In the year Paridhavi, the middle country will suffer, and a king will die. There will be dearth of water and trouble from fire. In the year, Pramadi, people will be lazy ; there will be war, and red flowers and red seeds will be destroyed. The next year Ananda will bring joy to all. The two years Rakshasa and Anala will produce a general decay ; the former will be marked by the growth of summer crops and the latter by the outbreak of fires and epidemics.

प्रमाथिनं विक्रममप्यथान्यम् is another reading (in Sloka 45). In Sloka 47, विक्रमः is another reading for तत्परः

एकादशे पिङ्गलकालयुक्तसिद्धार्थरौद्राः खलु दुर्मतिश्च ।
आद्ये तु वृष्टिर्महती सचौरा श्वासो हनूकम्पयुतश्च कासः ॥४८॥
यत्कालयुक्तं तदनेकदोषं सिद्धार्थसंज्ञे बहवो गुणाश्च ।
रौद्रोऽतिरौद्रः क्षयकृत्प्रदिष्टो यो दुर्मतिर्मध्यमवृष्टिकृत्सः ॥४९॥

Slokas 48-49.—The eleventh Yuga is composed of the years Pingala, Kalayukta, Siddhartha, Raudra and Durmati. In the first year, there will be excessive rain. Robbers will increase. People will suffer from Asthma, cough, followed by the shaking of the jaws. The year Kalayukta has got many defects and evils, while the year Siddhartha contains many good qualities. In the year Raudra, there will be much suffering and loss. The year Durmati will have medium rain.

भाग्ये युगे दुन्दुभिसञ्ज्ञमाद्यं सस्यस्य वृद्धिं महतीं करोति ।
उद्गारिसञ्ज्ञं तदनु क्षयाय नरेश्वराणां विषमा च वृष्टिः ॥५०॥
रक्ताक्षसञ्ज्ञं कथितं तृतीयं यस्मिन् भयं दंष्ट्रिकृतं गदाश्च ।
क्रोधं बहुक्रोधकरं चतुर्थं राष्ट्राणि शून्यीकुरुते विरोधैः ॥५१॥

MINISTRY OF CULTURE · GOVERNMENT OF INDIA · संस्कृति मंत्रालय · भारत सरकार

GL

Slokas 50-51.—In the twelfth Yuga, the first year is named Dundubhi and will be marked by the growth of plenty of food grains. Then follows Udgari or Rudhirodgari, wherein kings will suffer and the rains also will be uneven and irregular. The third year is Raktaksha in which there will be general danger caused by tusked animals and diseases. In the fourth year Krodha, people will become subjected to anger and kingdoms will be devastated through wars.

In Sloka 50, अङ्गार is another reading for उदारि. ग

क्षयमिति युगस्यान्त्यस्यान्त्यं बहुक्षयकारकं
जनयति भयं तद्विप्राणां कृषीबलवृद्धिदम् ।
उपचयकरं विट्शूद्राणां परस्वहृतां तथा
कथितमखिलं षष्ट्यब्दे यत्तदत्र समासतः ॥५२॥

Sloka 52.—Kshaya is the name given to the last year of the 12th or last Yuga of Jupiter. It will cause decay in many ways to the people, engender a sort of fear among the Brahmin class. The agriculturists will prosper. The Vaisyas and the Sudras will gain ; so also the robbers. Thus have been declared here briefly all the effects arising from the 60 years.

तथा च समाससंहितायाम् ।
ऐन्द्रे तृतीयमशुभं द्वितीयवर्जानि पञ्चमे तु युगे ।
पित्र्ये युगे तृतीयं चतुर्थमपि पापदं वर्षम् ॥
वैश्वे तृतीयमशुभं शुभदान्युक्तानि चावशेषाणि ।
सौम्ये द्वितीयवर्षं शुभावहं यत्तृतीयं तु ॥
प्रथितं शुभमैन्द्राग्नौ तृतीयवर्षं तथाश्विदैवत्ये ।
भाग्ये प्रथमं वर्षं षष्ट्यब्दस्यैष सङ्क्षेपः ॥

अकलुषांशुजटिलः पृथुमूर्तिः कुमुदकुन्दकुसुमस्फटिकाभः ।
ग्रहहतो न यदि सत्पथवर्ती हितकरोऽमरगुरुर्मनुजानाम् ॥५३॥

Sloka 53.— Jupiter, with rays unbedimmed, dense and spread over all round with a form broad and white as Kumuda and Kunda flowers and clear as crystal and not overpowered by any other planet and on the march in the right direction will prove beneficial to the whole mankind.

Thus ends the 8th Adhyaya on the "course of Jupiter".

शुक्रचारः ॥९॥ Venus.

नागगजैरावतवृषभगोजरद्गवमृगाजदहनाख्याः ।
अश्विन्याद्याः कैश्चित्त्रिभाः क्रमाद्वीथयः कथिताः ॥१॥

Sloka 1.—It has been stated (by Devala and others) that there are nine roads *viz.*, (1) नाग Naga (2) गज-Gaja (3) ऐरावत-Airavata (4) वृषभ-Vrishabha (5) गो-Go (6) जरद्गव-Jaradgava (7) मृग-Mriga (8) अज-Aja and (9) दहन-Dahana formed respectively by the nine triads of stars reckoned from Aswini and ascribed to Venus.

तथा च देवलः ।

अश्विन्यादित्रिभाः सर्वा नागाद्या दहनान्तिकाः ।
वीथयो भृगुपुत्रस्य नव प्रोक्ताः पुरातनैः ॥

तथा च काश्यपः

त्रिष्वश्विन्यादिषु यदा चरति भृगुनन्दनः ।
नागवीथीति सा ज्ञेया प्रथमान्या निबोधत ॥
रोहिण्यादिगजा ज्ञेयाऽदित्याद्यैरावती स्मृता ।
मघाद्या वृषभा ज्ञेया हस्ताद्या गौः प्रकीर्तिता ॥
जारद्गवी विशाखाद्या मूलाद्या मृगवीथिका ।
अजवीथी विष्णुभाद्याऽजाद्या तु दहना स्मृता ॥

नागा तु पवनयाम्यानलानि पैतामहात् त्रिभास्तिस्रः ।
गोवीथ्यामश्विन्यः पौष्णं द्वे चापि भद्रपदे ॥२॥

MINISTRY OF CULTURE · GOVERNMENT OF INDIA · संस्कृति मंत्रालय · भारत सरकार

GSL

Sloka 2.–But according to our view, the Naga road is the course of Venus over the three asterisms Swati, Bharani and Krittika and those of the Gaja, Airavata & Vrishabha are composed of the succeeding three triads, *viz.* (1) Rohini, Mrigasira and Ardra (2) Punarvasu, Pushya and Aslesha and (3) Magha, Purvaphalguni and Uttaraphalguni. The four stars composing the Go-Veethee are Aswini, Revati, Purvabhadra and Uttarabhadra.

जारद्रव्यां श्रवणात् त्रिभं मृगाख्या त्रिभं च मैत्राद्यम् ।
हस्तविशाखात्वाष्ट्राण्यजेत्यषाढाद्वयं दहना ॥३॥

Sloka 3.—The road जारद्रवी-Jaradgavee consists of the three asterisms Sravana, Dhanishta and Satabhisha. That named मृगा-Mriga sways over Anuradha, Jyestha and Moola. The three asterisms Hasta, Visakha and Chittra constitute the अजवीथी-Ajaveethee. The दहनवीथी-Dahana Veethee consists of the two stars Purvashadha and Uttarashadha.

तिस्रस्तिस्रस्तासां क्रमादुदङ्मध्ययाम्यमार्गस्थाः ।
तासामप्युत्तरमध्यदक्षिणेन स्थितैकैका ॥४॥

Sloka 4.—Of the above nine courses, the first three, *viz.*,नाग-Naga, गज-Gaja and ऐरावत-Airavatha are northern, the next three are central and the last ones, southern. In each trio, there is a further sub-division into (1) northern (2) central and (3) southern.

तथा च गर्गः

कृत्तिका भरणी स्वाती नागवीथी प्रकीर्तिता ।
रोहिण्याद्यास्त्रिभास्तिस्रो गजैरावतवार्षभाः ॥
अहिर्बुध्न्याश्विरौद्रं च गोवीथीति प्रकीर्तिता ।
श्रवणत्रितयं ज्ञेया वीथी जारद्रवीति सा ॥
मैत्रत्रिभा मृगाख्या स्याद्धस्तचित्राविशाखिका ।

गजवीथी तु दहनर्षाड्युग्ममिति स्मृता ॥
पूर्वोत्तरा नागवीथी गजवीथी तदुत्तरा ।
ऐरावती ततो याम्या एतास्तूत्तरतः स्मृताः ॥
आर्षभी तु चतुर्थी स्याद्गोवीथी पञ्चमी स्मृता ।
षष्ठी जारद्गवी ज्ञेया तिस्रस्ता मध्यमाश्रिताः ॥
सप्तमी मृगवीथी स्यादजवीथी तथाष्टमी ।
दहना नवमी ज्ञेया दक्षिणं मार्गमाश्रिताः ॥
तथा च समासंहितायाम् ।
वीथी नागा माझी स्वातिर्भरणी च कृत्तिका चैव ।
स्वायम्भुवस्त्रिभाः स्युर्गजवाथ्यैरावती वृषभा ॥
एकपदादिचतुष्कं गौः स्याज्जारद्गवी त्रिभा श्रवणात् ।
मैत्रस्त्रिभं मृगाऽजा हस्तश्चित्रा विशाखा च ॥
द्वे चाषाढे दहना तिस्र उदग्वीथयः क्रमाच्छुभदाः ।
मध्या मध्यास्तिस्रो याम्याः पापा मृगाद्यास्ताः ॥

वीथीमार्गानपरे कथयन्ति यथास्थितान् भमार्गस्य ।
नक्षत्राणां तारा याम्योत्तरमध्यमास्तद्वत् ॥५॥

Sloka 5.—It has been declared by other sages that just as there are the three courses in the starry firmament, even so, the asterisms have their positions defined as northern, central and southern according to their situation in respect of the ecliptic. Similarly, if Venus transits north of a star, he is said to be in his northerly course, etc.

तथा च काश्यपः
नक्षत्राणां त्रयो मार्गा दक्षिणोत्तरमध्यमाः ।
उदक्स्थास्वारकाः सौम्यो मध्यमो मध्यमा स्मृतः ॥
दक्षिणा दक्षिणो मार्गो नक्षत्रेषु प्रकीर्तितः ।
नक्षत्रात्सौम्यगः सौम्यमार्गस्थो ग्रह उच्यते ॥
दक्षिणे दक्षिणो मार्गो मध्ये मध्य इति स्मृतः ।

उत्तरमार्गो याम्यादि निगदितो मध्यमस्तु भाग्याद्यः ।
दक्षिणमार्गोऽषाढादि कैश्चिदेवं कृता मार्गाः ॥६॥

Sloka 6.—There are others (like Garga) who say that the nine asterisms from Bharani onwards constitute the northern course, while the central one is formed by the nine asterisms beginning from Purvaphalguni and the southern one is composed of the nine stars counted from Purvashadha.

तथा च गर्गः ।
अवयुग्भोगपर्यन्तेऽषाढादौ नवके गणे ।
वर्तमानः सदा क्रूरो दक्षिणे पथि वर्तते ॥
शुक्रो निर्ऋतिपर्यन्ते भाग्यादौ नवके गणे ।
वर्तमानश्च मध्यस्थो मध्यमे पथि वर्तते ॥
भरण्यादौ मघान्ते च तृतीये नवके गणे ।
वर्तमानः शुभो ज्ञेय उत्तरे पथि वर्तते ॥

ज्यौतिषमागमशास्त्रं विप्रतिपत्तौ न योग्यमस्माकम् ।
स्वयमेव विकल्पयितुं किन्तु बहूनां मतं वक्ष्ये ॥७॥

Sloka 7.—The science of astrology *cum* astronomy was founded on the intuition of great saints. Should there be any difference in their views, it would not be proper on our part to suggest the correct course. Hence I can only quote various opinions.

उत्तरवीथिषु शुक्रः सुभिक्षशिवकृद्गतोऽस्तमुदयं वा ।
मध्यासु मध्यफलदः कष्टफलो दक्षिणस्थासु ॥८॥

Sloka 8.—Venus, setting or rising in the northern routes will produce abundant food-grains and prosperity to people. When he is in the central routes, he will produce middling effects ; while in the southern ones, the effects will be untoward.

तथा च गर्गः ।
उदयास्तमयं कुर्यान्मार्गमुत्तरमाश्रितः ।
सुभिक्षं च सुवृष्टिं च योगक्षेमं विनिर्दिशेत् ॥

उदयास्तमयं कुर्यान्मध्यमं मार्गमाश्रितः ।
मध्यमं चार्धसस्यं च योगक्षेमं विनिर्दिशेत् ॥
उदयास्तमयं कुर्याद्दक्षिणं मार्गमाश्रितः ।
धान्यस्य सङ्ग्रहं कृत्वा केदारेषु तिलान् वपेत् ॥

अत्युत्तमोत्तमोनं सममध्यन्यूनमधमकष्टफलम् ।
कष्टतरं सौम्याद्यासु वीथिषु यथाक्रमं ब्रूयात् ॥९॥

Sloka 9.—The course of Venus in the three routes नाग, गज and ऐरावत will produce effects *par excellence*, excellent and slightly good. Similarly the effects have to be pronounced to be even, middling and slightly bad, when Venus traverses the next three routes. In the last three routes, he will produce effects which will prove undesirable, disastrous and totally destructive respectively.

भरणीपूर्वं मण्डलमृक्षचतुष्कं सुभिक्षकरमाद्यम् ।
वङ्गाङ्गमाहिषवाह्लिककालिङ्गदेशेषु भयजननम् ॥१०॥
अत्रोदितमारोहेद् ग्रहोऽपरो यदि सितं ततो हन्यात् ।
भद्राश्वशूरसेनकयौधेयककोटिवर्षनृपान् ॥११॥

Slokas 10-11.—The four asterisms commencing from Bharani constitute the first Mandala or cycle of Venus and produce plenty of food. But, there will be fright in the countries Vanga, Anga, Mahisha, Valheeka and Kalinga.

If after the rising of Venus in this मण्डल-Mandala another planet should pass over him, the latter will destroy the kings of the tribes Bhadraswa, Surasena, Yaudheya and Kotivarsha.

भचतुष्टयमार्द्राद्यं द्वितीयममिताम्बुससस्यसम्पत्त्यै ।
विप्राणामशुभकरं विशेषतः क्रूरचेष्टानाम् ॥१२॥
अन्येनात्राक्रान्ते म्लेच्छाटविकश्वजीविगोमन्तान् ।
गोनर्दनीचशूद्रान् वैदेहांश्चानयः स्पृशति ॥१३॥

Sloka 12-13. The four stars beginning from Ardra form the second मण्डल or cycle and Venus, while in this, will bestow plenty of water and food-crops. But he will be unfavourable to the Brahmin class, especially so to those that commit cruel deeds. If Venus is overpowered in this मण्डल-Mandala by another planet, he will cause distress to the Mlechchas, foresters eaters of dog's flesh and cowherds, the people of Gonarda, low-class people, Sudras and the people of Videha.

विचरन् मघादिपञ्चकमुदितः सस्यप्रणाशकृच्छुक्रः ।
क्षुत्तस्करभयजननो नीचोन्नतिसङ्करकरश्च ॥१४॥
पित्राद्येऽवष्टब्धो हन्त्यन्ये नाविकान् शबरशूद्रान् ।
पुण्ड्रापरान्त्यशूलिकवनवासिद्रविडसामुद्रान् ॥१५॥

Slokas 14-15.—When Venus after rising is passing through the 3rd मण्डल formed by the five stars commencing from Magha, he will destroy crops, cause danger from famine and robbers, revolutionise the social levels and create commingling of the social strata.

If Venus is assailed by another planet in this cycle, he destroys shepherds, Sabaras, Sudras, Pundras, savages of the western countries, the Sulikas, foresters, the Dravidas and people living on the coasts.

स्वात्याद्यं मित्रितयं मण्डलमेतच्चतुर्थमभयकरम् ।
ब्रह्मक्षत्रसुभिक्षाभिवृद्धये मित्रभेदाय ॥१६॥
अत्राक्रान्ते मृत्युः किरातभर्तुः पिनष्टि चेक्ष्वाकून् ।
प्रत्यन्तावन्तिपुलिन्दतङ्गणान् शूरसेनांश्च ॥१७॥

Slokas 16-17.—The three stars commencing from Swati form the fourth Mandala which removes fear from people's minds, promotes the happiness of Brahmins and

Kshatriyas, and the growth of crops, but creates misunderstanding among friends. If Venus be overpowered (by another planet) in this Mandala, death overtakes the Kirata-chieftain, and the Ikshvakus will be crushed. So also will be the cave-men, people of Avanti, Pulindas, Tanganas and Surasenas.

ज्येष्ठाद्यं पञ्चर्क्षं क्षुत्तस्कररोगदं प्रबाधयते ।
काश्मीराश्मकमत्स्यान् सचारुदेवीनवन्तींश्च ॥१८॥
अत्रारोहेद् द्रविडाभीराम्बष्ठत्रिगर्तसौराष्ट्रान् ।
नाशयति सिन्धुसौवीरकांश्च काशीश्वरस्य वधः ॥१९॥

Slokas 18-19.—The five asterisms beginning with Jyeshta constitute the fifth मण्डल. Herein, the people will suffer from hunger, robbers and diseases. Similarly the people of Kashmira, Asmaka, Matsya, Avanti and those living on the banks of the Charudevi will be in distress. If Venus be overpowered here, he destroys the Dravidas, Abheeras, Ambashtas, Trigarthas and Saurashtras, people of Sindhu and the Sauveerakas. The king of Kasi will meet with his end.

षष्ठं षण्नक्षत्रं शुभमेतन्मण्डलं धनिष्ठाद्यम् ।
भूरिधनगोकुलाकुलमनल्पधान्यं क्वचित्सभयम् ॥२०॥
अत्रारोहेच्छूलिकगान्धारावन्तयः प्रपीड्यन्ते ।
वैदेहवधः प्रत्यन्तयवनशकदासपरिवृद्धिः ॥२१॥

Slokas 20-21.—The sixth Mandala which is auspicious is composed of six asterisms beginning with Dhanishta. The period will be marked by an increase of prosperity, cattle-wealth and food-grains ; but in some places there will be fear. If Venus be assailed here, he will cause distress to the Sulikas, people of Gandhara and

Avanti ; people of Videha will be destroyed ; cave men, Yavanas, Sakas and servants will thrive.

अपरस्यां स्वात्याद्यं ज्येष्ठाद्यं चापि मण्डलं शुभदम् ।
पित्र्याद्यं पूर्वस्यां शेषाणि यथोक्तफलदानि ॥२२॥

Sloka 22.—Venus in passing through the fourth and the fifth Mandalas in the west will confer benefits on the people. Similar will be the result when he transits the third division in the east. The effects of his transits in the other Mandalas will be as already stated.

तथा च पराशरः ।
आचरोहितदारुणविरोचनोर्ध्वदण्डतीक्ष्णान्येतानि षण्मण्डलानि ।
तथा च समाससंहितायाम्
भरणीरौद्रमघानिलशक्रघनिष्टादिसंप्रवृत्तेषु ।
चारोदयः शुभो मण्डलेषु हित्वैन्द्र्यापित्र्याद्ये ॥

दृष्टोऽनस्तमितेऽर्क भयकृत् क्षुद्रोगकृत्समस्तमहः ।
अर्द्धदिवसे च सेन्दुर्नृपबलपुरभेदकृच्छुक्रः ॥२३॥

Sloka 23.—If Venus be visible before Sunset, he will cause fear ; if seen throughout the day, there will be hunger and disease. At midday if he is seen conjoined with the Moon, there will be discord between the king's troops and the citizens.

तथा च पराशरः
अहः सर्वं यदा शुक्रो दृश्यतेऽथ महाग्रहः ।
तदा त्वागन्तुभिर्ग्रामा बाध्यन्ते नगराणि च ॥

भिन्दन् गतोऽनलर्क्षं कूलातिक्रान्तवारिवाहाभिः ।
अव्यक्ततुङ्गनिम्ना समा सरिद्भिर्भवति धात्री ॥२४॥

Sloka 24.—If Venus passes through the middle of Krittika, the earth consisting of elevations and depressions becomes levelled up by the rivers through waters overflowing the banks.

प्राजापत्ये शकटे भिन्ने कृत्वेव पातकं वसुधा ।
केशास्थिशकलशबला कापालमिव व्रतं धत्ते ॥२५॥

Sloka 25.—When the cart of Rohini is broken through by Venus, the earth will be strewn with hair and pieces of bones and assume the form of one who performs the कापालव्रत-Kapalavrata to atone for the murder of a Brahmin.

Here the author has indulged in a bit of poetic fancy. The idea is that many will be killed in battle, etc.

For कापालव्रत *Vide* मनुस्मृति XI-72

The wain of Rohini is cleft, *i.e.*, undergoes occultation by a planet, when the latter, standing in the 17th degree of Taurus has a southern latitude (विक्षेप) of a little more than two degrees.

तथा च ब्रह्मसिद्धान्ते ।
विक्षेपोंऽशाद्वितयादधिको वृषभस्य सप्तदशभागे ।
यस्य ग्रहस्य याम्यो भिनत्ति शकटं स रोहिण्याः ॥
तथा च भानुभट्टः
वृषस्यांशे सप्तदशे विक्षेपो यस्य दक्षिणः ।
अंशद्वयाधिको भिन्द्याद्रोहिण्याः शकटं तु सः ॥

सौम्योपगतो रससस्यसङ्क्षयायोशनाः समुद्दिष्टः ।
आर्द्रागतस्तु कोशलकलिङ्गहा सलिलनिकरकरः ॥२६॥

Sloka 26.—When Venus comes to Mrigasiras, he will destroy juices and crops. When he goes to Ardra, he causes ruin to the Kosala and Kalinga countries and brings on excessive rain.

अश्मकवैदर्भाणां पुनर्वसुस्थे सिते महाननयः ।
पुष्ये पुष्टा वृष्टिर्विद्याधररणविमर्दश्च ॥२७॥

Sloka 27.—When Venus is in Punarvasu, the Asmakas and the Vaidarbhas will be put to much suf-

fering. When he is in Pushya, there will be copious rain and the Vidyadharas will be crushed in battle.

आश्लेषासु भुजङ्गमदारुणपीडावहश्चरन् शुक्रः ।
भिन्दन् मघां महामात्रदोषकृद्भूरिवृष्टिकरः ॥२८॥

Sloka 28.—When he is in Aslesha, the people will undergo immense suffering caused by snake-poison. When he is piercing Magha, he will cause trouble to the chief of Mahouts. There will be copious rain.

"To the chief Msnister" if the reading महामात्य be adopted.

Utpala gives in a quotation the definition of the cleaving, *alias* occultation, of the junction star of Magha by a planet :

भेदलक्षणं गणितकारैरुक्तम् ।
छादयति योगतारां मानार्द्धोनाधिकाक्षविक्षेपात् ।
स्फुटविक्षेपो यस्याधिकोनको भवति समदिक्स्थः ॥

The definition of the occultation of the star in question according to the scientific astronomers, is as follows : "A planet occults the junction star of Magha (Regulus) when its own rectified latitude, being in the same direction (north), is more than half the latitude, and less than one and a half the latitude of the star" From this we may deduce that the author of the stanza, whoever he may have been (probably Brahmagupta), had a still more accurate knowledge of the real latitude of Regulus than the Surya Siddhanta has, in which the latitude is stated to be O. Another stanza defines the latitude of the Moon when causing the occultation of certain stars :

विक्षेपेऽन्ये सौम्ये तृतीयतारां भिनत्ति पित्र्यस्य ।
इन्दुर्भिनत्ति पुष्यं पौष्णं वारुणमविक्षिप्तः ॥ Kern.

माग्ये शबरपुलिन्दप्रध्वंसकरोऽम्बुनिवहमोक्षाय ।
आर्यम्णे कुरुजाङ्गलपाञ्चालघ्नः सलिलदायी ॥२९॥

Sloka 29.—When Venus is in Purvaphalguni, the Sabaras and the Pulindas will meet with destruction;

there will be copious rain. When he is in Uttaraphalguni, the Kurus, people of Jangala and the Panchalas will be destroyed ; but there will be rain.

कौरवचित्रकराणां हस्ते पीडा जलस्य च निरोधः।
कूपकृदण्डजपीडा चित्रास्थे शोभना वृष्टिः ॥३०॥

Sloka 30.—When Venus is in Hasta, the Kauravas and artists will suffer. There will be drought. Diggers of wells and birds will suffer when Venus is in Chittra; but there will be good rain.

स्वातौ प्रभूतवृष्टिर्दूतवणिग्नाविकान् स्पृशत्यनयः ।
ऐन्द्राग्नेऽपि सुवृष्टिर्वणिजां च भयं विजानीयात् ॥३१॥

Slaka 31. When Venus is in Swati, there will be copious rain. Messengers, traders and sailors will suffer. If Venus be in Visakha, there will be dread among the traders.

मैत्रे क्षत्रविरोधो ज्येष्ठायां क्षत्रमुख्यसन्तापः ।
मौलिकभिषजां मूले त्रिष्वपि चैतेष्वनावृष्टिः ॥३२॥

Sloka 32.—When Venus is in Anuradha, there will be dissensions among Kshatriyas. When he is in Jyeshta, there will be trouble to the Kshatriya chiefs. When Venus is in Moola, druggists and physicians will be worried. In none of these three, there will be rain.

आप्ये सलिलजपीडा विश्वेशे व्याधयः प्रकुप्यन्ति ।
श्रवणे श्रवणव्याधिः पाखण्डिभयं धनिष्ठासु ॥३३॥

Sloka 33.—When Venus is in Purvashadha, people will be troubled by aquatic animals and products (aquatic animals will suffer, according to some). When he is in Uttarashadha, there will be a crop of diseases. When he

is in Sravana, there will be ear-disease, and when he is in Dhanishta, there will be danger to heretics.

शतभिषजि शौण्डिकानामजैकपे द्यूतजीविनां पीडाम् ।
कुरुपाञ्चालानामपि करोति चाप्सिन् सितः सलिलम् ॥३४॥

Sloka 34.—When Venus is in Satabhishak, distillers of toddy or arrack will be distressed. When he is in Purvabhadra, gamblers will come to grief. The Kurus and Panchalas also will suffer. But there will be rain.

आहिर्बुध्न्ये फलमूलतापकृद्यायिनां च रेवत्याम् ।
अश्विन्यां हयपानां याम्ये तु किरातयवनानाम् ॥३५॥

Sloka 35.—In Uttarabhadra, Venus causes damage to fruits and roots ; in Revati, to travellers and marchers; in Aswini, to horse-keepers ; and in Bharani, to Kiratas and Yavanas.

तथा च काश्यपः ।
भेदयेत् कृत्तिकां शुक्रो बहुतोयं विमुञ्चति ।
रोहिण्यां मरणं घोरं गृध्राकुलभयाकुलम् ॥
मृगे तु सर्वसस्यानां क्षयं कुर्याद्भृगोः सुतः ।
आर्द्रासु च कलिङ्गानां कोशलानां भयावहः ॥
पुनर्वसौ विदर्भाणां पीडयत्युशनास्तथा ।
पुष्ये पुष्टिं समायान्ति जनाः सस्यानि वृष्टयः ॥
आश्लेषासूशना भेदात्पीडयेद्भृगुजैः प्रजाः ।
मघाभेदकरः शुक्रो महामात्रांश्च पीडयेत् ॥
भाग्ये शबरविध्वंसं बहुवृष्टिं प्रमुञ्चति ।
आर्यम्णे तु कुरुक्षेत्रे पाञ्चालांश्चोपतापयेत् ॥
हस्ते चित्रकराणां तु पीडा वृष्टिक्षयो भवेत् ।
सुवृष्टिं कृषकृत्पीडां चित्राभेदं यदा व्रजेत् ॥
स्वातिभेदे सुवृष्टिं च वणिग्नाविकभीतिदः ।
विशाखायां सुवृष्टिं च मैत्रे मित्रं विरुध्यति ॥
ऐन्द्रे पौरविरोधः स्यान्मूले तु भिषजां भयम् ।

MINISTRY OF CULTURE · GOVERNMENT OF INDIA

आप्ये वैश्वे व्याधिभयं वैष्णवे कर्णवेदना ॥
धनिष्ठासु कुकर्मस्थान् वारुणे शौण्डिकक्षयम् ।
प्रोष्ठपादे पूर्वसक्तानहिर्बुध्न्ये फलक्षयः ॥
याधिनां सनृपाणां च पौष्णे ज्ञेयं महद्भयम् ।
अश्विन्यां हयपीडाकृद्धरण्यां कृषिजीविनाम् ॥

चतुर्दशीं पञ्चदशीं तथाष्टमीं तामिस्रपक्षस्य तिथिं भृगोः सुतः ।
यदा व्रजेदर्शनमस्तमेति वा तदा मही वारिमयीव लक्ष्यते ॥३६॥

Sloka 36.—When Venus becomes visible or sets on the 14th, 15th or the 8th day of the dark fortnight, the earth will appear as if it were made of water, *i.e.*, there will be abundant rain.

तथा च काश्यपः

कृष्णपक्षे ह्यमावास्याचतुर्दश्यष्टमीषु च ।
उदयं भार्गवः कुर्यात्तदा वृष्टिं प्रमुञ्चति ॥

पराशरश्चात्र विशेषमाह ।
कार्तिके तु यदा मासि कुरुतेऽस्तमयोदयौ ।
तदाह्नां नवतिं पूर्णां देवो भुवि न वर्षति ॥
वर्तमानो यदा शुक्रो कृत्तिकासु बृहस्पतिः ।
उदेति तु तदा देवस्तां समां वर्षते समाम् ॥
अस्तोदये तु शुक्रस्य यदि चन्द्रादिवाकरौ ।
आवृत्तिमार्गं कुर्वाते तदा वर्षति भार्गवः ॥
अवार्षुके भे विचरन् यदि वर्षति भार्गवः ।
वापुकक्षगतो व्यक्तं षोडशार्चिर्न वर्षति ॥

गुरुर्भृगुश्चापरपूर्वकाष्ठयोः परस्परं सप्तमराशिगौ यदा ।
तदा प्रजा रुग्भयशोकपीडिता न वारि पश्यन्ति पुरन्दरोज्झितम् ॥

Sloka 37—If Venus and Jupiter be in exact opposition, and in the East and West (1st and 7th), the people will be oppressed with sickness, fear and grief and will not receive even a drop of water from heaven.

तथा च

उदयास्तमयस्थौ तु यदा शुक्रबृहस्पती ।
पूर्वसन्ध्यागतौ स्यातां जनयेतां तदा भयम् ॥
ऋषिपुत्रेण च भृगुगुरू अपरपूर्वकाष्ठास्थावभिहितौ । तथा चाह ।
पृष्ठतस्तूशना यत्र पुरस्ताच्च बृहस्पतिः ।
न च कश्चिद्ग्रहो मध्ये बुधो वाप्यथ दृश्यते ॥
एकमार्गसमापन्नौ प्रेक्षमाणौ परस्परम् ।
ते दिशौ पीडिते विन्द्यात् त्रीन् पक्षानभियोजयेत् ॥
तथा च भद्रबाहौ पठ्यते ।
प्रत्यूषे प्राक्स्थितः शुक्रः पृष्ठतश्च बृहस्पतिः ।
यदाऽन्योन्यं निरीक्षेत तदा चक्रं प्रवर्तते ॥
धर्मार्थकामा लुप्यन्ते प्रस्तावा वार्णसङ्करा: ।
नृपाणां च समुद्योगो यतः शुक्रस्ततो जयः ॥
अवृष्टिश्च भयं रोगं दुर्भिक्षं च तदा भवेत् ।
आढकेन तु धान्यस्य ग्राहकः स्यात्तदा प्रियः ॥
यदा तु पृष्ठतः शुक्रः पुरतश्च बृहस्पतिः ।
यदा वालोकयेतां तौ तावदेव फलं भवेत् ॥
तथा च गर्गः ।
अन्योन्यमस्तसंस्थौ तु यदि शुक्रबृहस्पती ।
पूर्वसन्ध्यागतौ घोरं जनयेतां महद्भयम् ॥

यदा स्थिताजीववुधारसूर्यजाः सितस्य सर्वेऽग्रपथानुवर्तिनः ।
नृनागविद्याधरसङ्गरास्तदा भवन्ति वाताश्च समुच्छ्रितान्तकाः ॥३८॥
न मित्रभावे सुहृदे व्यवस्थिताः क्रियासु सम्यग्न रताः द्विजातयः ।
न चाल्पमप्यम्बु ददाति वासवो भिनत्ति वज्रेण शिरांसि भूभृताम्॥

Slokas 38-39.—When Jupiter, Mercury, Mars and Saturn are in advance of Venus, there will be wars among men, elephants (or serpents), demi-gods ; and winds will destroy the tops of mountains, trees, etc. Friends will not continue as such ; Brahmins will neglect their religious duties. There will not be a drop of rain from above ; and thunderbolt will destroy the peaks of mountains.

शनैश्चरे म्लेच्छबिडालकुञ्जराः खरा महिष्योऽसितधान्यशूकराः ।
पुलिन्दशूद्राश्च सदक्षिणापथाः क्षयं व्रजन्त्याक्षिमरुद्रदोद्भवैः ॥४०॥

Sloka 40.—When Saturn is in advance of Venus, barbarians, cats, elephants, donkeys, she-buffaloes, black-grains, boars, Pulindas, Sudras and people living in southern countries will be destroyed by diseases arising from the vitiation of wind, and by ophthalmic diseases.

निहन्ति शुक्रः क्षितिजेऽग्रतः प्रजां हुताशशस्त्रक्षुदवृष्टितस्करैः ।
चराचरं व्यक्तमथोत्तरापथं दिशोऽग्निविद्युद्रजसा च पीडयेत् ॥४१॥

Sloka 41.—When Mars is in advance of Venus, people will suffer destruction through fire, war, famine, drought and robbers. Both the moveable and immoveable objects will be completely annihilated; so will be the people in the northern countries. The quarters will be afflicted with fire, lightning and dust.

बृहस्पतौ हन्ति पुरःस्थिते सितः सितं समस्तं द्विजगोसुरालयान् ।
दिशं च पूर्वां करकासृजोऽम्बुदा गले गदा भूरि भवेच्च शारदम् ॥

Sloka 42.—When Jupiter is in advance of Venus, all white objects, the abodes of Brahmins, cows and Gods, and the eastern direction will suffer ruin. Clouds will shower hail-stones. Diseases of the throat will prevail; but the autumnal crop will be abundant.

सौम्योऽस्तोदययोः पुरो भृगुसुतस्यावस्थितस्तोयक-
द्रोगान् पित्तजकामलांश्च कुरुते पुष्णाति च ब्रह्मिकान् ।
हन्यात्प्रव्रजिताग्निहोत्रिकभिषग्रङ्गोपजीव्यान् हयान्
वैश्यान् गाः सह वाहनैर्नरपतीन् पीतानि पश्चादिशम् ॥४३॥

Sloka 43.—When Venus is behind Mercury at rising or setting, there will be rain. Diseases will crop up es-

pecially those arising from the vitiation of bile, and jaundice. The summer crops will flourish. Ascetics, fire-worshippers, physicians, actors, wrestlers, etc., horses, merchants, cows, vehicles, kings, all yellowish objects and the western direction will be ruined.

शिखिभयमनलाभे शस्त्रकोपश्च रक्ते
कनकनिकषगौरे व्याधयो दैत्यपूज्ये ।
हरितकपिलरूपे श्वासकासप्रकोपः
पतति न सलिलं खाद्भस्मरूक्षासिताभे ॥४४॥

Sloka 44.—When Venus is of the colour of fire, there is danger from fire ; if red, there will be war ; if golden, diseases will break out ; if green or tawny, asthma and cough will prevail ; and if ashy, coarse or dark in appearance, not a drop of water will fall from heaven.

दधिकुमुदशशाङ्ककान्तिभृत्स्फुटविकसत्किरणो बृहत्तनुः ।
सुगतिरविकृतो जयान्वितः कृतयुगरूपकरः सिताह्वयः ॥४५॥

Sloka 45.—When Venus is of the colour of curd, lotus (Kumuda), or the Moon, with rays bright and far-expanding, with an orb full and large, with a good gait *i. e.*, not retrograde, and going north of the star, not accompanied by portents, and victorious in planetary war, he bestows the semblance of the golden age.

तथा च-कूटाकारनिभः स्निग्धो भार्गवो रजतप्रभः ।
भार्गवो विस्तृतार्चिश्च प्रजाभावकरः स्मृतः ॥-इति
प्रावृषि शुक्रः प्राच्यां दिशि स्थितोऽल्पं जलं सृजति नित्यम् ।
धान्यं च भूरि कुरुते तृणं च बहु जायते तत्र ॥
अपरां निषेव्यमाणः काष्ठां शुक्रो जलं सृजति भूरि ।
धान्यं कुरुते चाल्पं तृणं न बहु जायते तत्र ॥

Thus ends the 9th Adhyaya on "the course of Venus."

शनैश्चरचारः ॥१०॥ Saturn.

श्रवणानिलहस्तार्द्रा भरणीभाग्योपगः सुतोऽर्कस्य ।
प्रचुरसलिलोपगूढां करोति धात्रीं यदि स्निग्धः ॥१॥
अहिवरुणपुरन्दरदैवतेषु सुक्षेमकृन्न चातिजलम् ।
क्षुच्छस्त्रावृष्टिकरो मूले प्रत्येकमपि वक्ष्ये ॥२॥

Slokas 1-2.—When Saturn being of glossy orb stays in Sravana, Swati, Hasta, Ardra, Bharani and Purvaphalguni, he makes the earth filled with plenty of water. When he stays in Aslesha, Satabhishak and Jyeshta, he bestows happiness on mankind. But there will not be plentiful rain. When he stays in Moola, he brings about famine, war and drought. Now, I shall treat of the effects of Saturn in each lunar mansion separately.

तथा च गर्गः ।

याम्यवायव्यसाविद्ररौद्रश्रवणसंस्थितः ।
भवेत् स्निग्धवपुः सौरो भाग्ये चेवातिवर्षदः ॥
सार्पवारुणमाहेन्द्रनक्षत्रेषु च संस्थितः ।
स्निग्धः सौरः क्षेमकरो नातिवृष्टिं प्रमुञ्चति ॥
क्षुच्छस्त्रवृष्टिदो मूले सूर्यपुत्रः समास्थितः ॥इति–

तुरगतुरगोपचारककविवैद्यामात्यहार्कजोऽश्विगतः ।
याम्ये नर्तकवादकगेयज्ञक्षुद्रनैकृतिकान् ॥३॥

Sloka 3.—When Saturn passes through Aswini, he destroys horses, grooms, poets, physicians and ministers; while in Bharani, he destroys dancers, songsters, musicians, base and deceitful men.

बहुलास्थे पीड्यन्ते सौरेऽन्युपजीविनश्चमूपाश्च ।
रोहिण्यां कोसलमद्रकाञ्चिपाञ्चालशाकटिकाः ॥४॥

Sloka 4.—When Saturn moves in Krittika, people living by fire (such as smiths) and commandants suffer, while in Rohini, the people of Kosala, Madra, Kasi, Panchala and cartmen will suffer distress.

मृगशिरसि वत्सयाजकयजमानार्यजनमध्यदेशाश्च ।
रौद्रस्थे पारतरमठास्तैलिकरजकचौराश्च ॥५॥

Sloka 5.—When Saturn is in Mrigasira, the Vatsas, the persons performing and those officiating as priests in sacrifices, the nobility, and the men of central countries will be troubled, while, in Ardra, the Paratas, the Ramathas, oil-mongers, washermen and robbers will suffer.

आदित्ये पाञ्चनदप्रत्यन्तसुराष्ट्रासिन्धुसौवीराः ।
पुष्ये घाण्टिकघौषिकयवनवणिक्तितवकुसुमानि ॥६॥

Sloka 6.—When Saturn is in Punarvasu, people of the Punjab, the western tracts, Surashtra, Sindhu and Suveera will suffer ; while in Pushya, bell-ringers proclaimers, Yavanas, traders, gamblers and flowers will come to grief.

सार्पे जलरुहसर्पाः पित्र्ये बाह्लीकचीनगान्धाराः ।
शूलिकपारतवैश्याः कोष्ठागाराणि वणिजश्च ॥७॥

Sloka 7.—When Saturn is in Aslesha, aquatic animals or products and serpents will have trouble. In Magha, Saturn causes trouble to the Bahleekas, Chinese, Kandaharis, Sulikas, Paratas, Vaisyas, godowns and traders.

तथा च गर्गः ।

भुजङ्गकच्छपग्राहनागमत्स्यसरीसृपान् ।
हन्यादर्कसुतस्तिष्ठन्नक्षत्रे सर्पदैवते ॥

भाग्ये रसविक्रायिणः पण्यस्त्रीकन्यकामहाराष्ट्राः ।
आर्यम्णे नृपगुडलवणभिक्षुकाम्बूनि तक्षशिला ॥८॥

Sloka 8.—When Saturn is in Purvaphalguni, juice-vendors, courtezans, virgins and the Maharashtras will have trouble. In Uttaraphalguni, Saturn afflicts kings, jaggery, salt, mendicants, water and the people of Taxila.

हस्ते नापितचाक्रिकचौरभिषक्सूचिका द्विपग्राहाः ।
बन्धक्यः कौसलका मालाकाराश्च पीड्यन्ते ॥९॥

Sloka 9.—When Saturn is in Hasta, barbers, potters, oil-mongers, etc., thieves, physicians, tailors, elephant-catchers, harlots, people of Kosala, and makers of garlands will come to grief.

चित्रास्थे प्रमदाजनलेखकचित्रज्ञचित्रभाण्डानि ।
स्वातौ मागधचरदूतसूतपोतप्लवनटाद्याः ॥१०॥

Sloka 10.—When Saturn is in Chittra, young women, writers, painters and coloured pots will suffer. Saturn in Swati will afflict the Magadhas, (or the royal panegyrists), spies, couriers, charioteers, sailors and dancers and the like.

ऐन्द्राग्नाख्ये त्रैगर्तचीनकौलूतकुङ्कुमं लाक्षा ।
सस्यान्यथ माञ्जिष्ठं कौसुम्भं च क्षयं याति ॥११॥

Sloka 11.—When Saturn is in Visakha, the Trigartas, Chinese, people of Kuluta, saffron, lac, crops, madder and safflower come to decay.

मैत्रे कुलूततङ्गणखसकाश्मीराः समन्त्रिचक्रचराः ।
उपतापं यान्ति च घाण्टिका विभेदश्च मित्राणाम् ॥१२॥

Sloka 12.—When Saturn is in Anuradha, the Kulutas, Thanganas, the mountain tribes called Khasas,

Kashmerians, ministers, potters, etc. and bell-ringers come to grief. There will also be discord among friends.

ज्येष्ठासु नृपपुरोहितनृपसत्कृतशूरगणकुलश्रेण्यः ।
मूले तु काशिकोसलपाञ्चालफलौषधीयोधाः ॥१३॥

Sloka 13.—When Saturn is in Jyeshta, kings, priests, proteges of kings, heroes, associations, families and guilds come to grief; so do the people of Kasi, Kosala and Panchala, fruits, herbs and warriors, when Saturn is in Moola.

आप्येऽङ्गवङ्गकौसलगिरिव्रजा मगधपुण्ड्रमिथिलाश्च ।
उपतापं यांन्ति जना वसन्ति ये ताम्रलिप्त्यां च ॥१४॥

Sloka 14.—When Saturn is in Purvashadha, the people of Anga, Vanga, Kosala, Girivraja, Magadha, Pundra, Mithila and those living in the city of Tamralipta come to grief.

विश्वेश्वरेऽर्कपुत्रश्चरन् दशार्णान्निहन्ति यवनांश्च ।
उज्जयिनीं शबरान् पारियात्रिकान् कुन्तिभोजांश्च ॥१५॥

Sloka 15.—When Saturn is in Uttarashadha, the people of Dasarna, the Yavanas, Ujjain, the Sabaras, men living in the Pariyatra region and the Kuntibhojas will suffer.

श्रवणे राजाधिकृतान् विप्राभ्यमिषक्पुरोहितकलिङ्गान् ।
वसुमे मगधेशजयो वृद्धिश्च धनेष्वाधिकृतानाम् ॥१६॥

Sloka 16.—When Saturn is in Sravana, king's officers, leading Brahmins, physicians, priests and people of Kalinga will suffer. In Dhanishta, Saturn bestows victory on the king of Magadha and prosperity on those that are engaged in usury.

साजे शतभिषाजि भिषक्कविशौण्डिकपण्यनीतिवृत्तीनाम् ।
आहिर्बुध्न्ये नद्यो यानकराः स्त्रीहिरण्यं च ॥१७॥

Sloka 17.—If Saturn be in Satabhishak and Purvabhadra, physicians, poets, toddy-distillers, traders and politicians suffer; so do those living on the banks of rivers, cart-wrights, women and gold when he is in Uttarabhadra.

रेवत्यां राजभृताः क्रौञ्चद्वीपाश्रिताः शरत्सस्यम् ।
शबराश्च निपीड्यन्ते यवनाश्च शनैश्चरे चरति ॥१८॥

Sloka 18.—When Saturn is in Revati, king's servants, people residing in Krauncha island, autumnal crops, the Sabaras and the Yavanas will be afflicted.

यदा विशाखासु महेन्द्रमन्त्री सुतश्च भानोर्दहनर्क्षयातः ।
तदा प्रजानामनयोऽतिघोरः पुरप्रभेदो गतयोर्भमेकम् ॥१९॥

Sloka 19.—When Jupiter is in Visakha and Saturn in Krittika, terrible calamity will befall mankind. If the two planets should transit one and the same star, there will be a civil feud in cities.

तथा च पराशरः

कृत्तिकासु शनैश्चारी विशाखासु बृहस्पतिः ।
तिष्ठेद्यदा तदा घोरः प्रजानामनयो भवेत् ॥
एकं नक्षत्रमासाद्य दृश्यते युगपद्यदि ।
अन्योन्यभेदं जानीयात्तदा पुरनिवासिनाम् ॥

तथा च देवलः ।

मीने धनुषि कन्यायां मिथुने सगुरुः शनिः ।
तिष्ठेद्यदा तदा घोरः प्रजानामनयो भवेत् ॥

अण्डजहा रविजो यदि चित्रः क्षुद्भयकृद्यदि पीतमयूखः ।
शस्त्रभयाय च रक्तसवर्णो भस्मनिभो बहुवैरकरश्च ॥२०॥

Sloka 20.—When Saturn's orb is variegated, birds will suffer destruction. If his rays appear yellow, he will cause famine. If he is blood-red in colour, it portends war ; if he is ashy, there will be strife and intense hatred among people.

तथा च पराशरः । नीलपीतः क्षुधो रक्तभस्मचित्रवर्णश्शस्त्रवैरकरोऽण्डजाभिहन्ता । यद्वर्णस्तद्वर्णविनाशी भवति ।

वैदूर्यकान्तिविमलः शुभकृत्प्रजानां
वाणातसीकुसुमवर्णनिभश्च शस्तः ।
यं चापि वर्णमुपगच्छति तत्सवर्णान्
सूर्यात्मजः क्षपयतीति मुनिप्रवादः ॥२१॥

Sloka 21.—It is a tradition among sages that if Saturn be as bright as the beryl, he brings on happiness to the people. Similarly, he is auspicious if he is jet black like the Vana flower or deep-blue like the Atasi-flower. Whichever colour Saturn assumes, he proves destructive to that class of people represented by that colour—that is, white-Brahmins, red-Kshatriyas, yellow-Vaisyas and dark-Sudras.

तथा च गर्गः ।

भवत्यर्कात्मजे रूक्षे श्यावपीतारुणप्रभे ।
तदात्मकानां भावानां क्षुच्छस्त्राग्निकृतं भयम् ॥

तथा च पराशरः ।

पाण्डुः स्निग्धोऽमलः श्यामो विस्तृतार्चिः शनैश्चरः ।
मार्गस्थश्च प्रसव्यश्च नक्षत्राद्धित इष्यते ॥ - इति.

Thus ends the 10th Adhyaya on the "course of Saturn".

केतुचारः ॥११॥ Ketu.

गार्गीयं शिखिचारं पाराशरमसितदेवलकृतं च ।
अन्यांश्च बहून् दृष्ट्वा क्रियतेऽयमनाकुलश्चारः ॥१॥

Sloka 1.—Having comprehended the peculiarities of Ketu's transit as treated of by sages Garga, Parasara, Asita, Devala and many others, I expound the same in the most unambiguous manner.

दर्शनमस्तमयो वा न गणितविधिनास्य शक्यते ज्ञातुम् ।
दिव्यान्तरिक्षभौमास्त्रिविधाः स्युः केतवो यस्मात् ॥२॥

Sloka 2.—It is not possible to find out by calculation the rising or setting of Ketu, inasmuch as there are three sorts of Ketus, *viz.*, celestial, atmospheric and terrestrial.

अहुताशेऽनलरूपं यस्मिंस्तत्केतुरूपमेवोक्तम् ।
खद्योतपिशाचालयमणिरत्नादीन् परित्यज्य ॥३॥

Sloka 3.—In places where, though there is no fire, there is still an igneous appearance, Ketu's presence is recognised except where there are glow-worms, phosphoric lights on graves, gems, jewels and the like.

ध्वजशस्त्रभवनतरुतुरगकुञ्जराद्येष्वथान्तरिक्षास्ते ।
दिव्या नक्षत्रस्था भौमाः स्युरतोऽन्यथा शिखिनः ॥४॥

Sloka 4.—The atmospheric Ketus are such as are seen on flagstaffs, weapons, houses, trees, horses, elephants and the like ; the celestial ones are those that are seen among the asterisms. Such as do not belong to the above two categories are to be known as terrestrial Ketus.

शतमेकाधिकमेके सहस्रमपरे वदन्ति केतूनाम् ।
बहुरूपमेकमेव प्राह मुनिर्नारदः केतुम् ॥५॥

Sloka 5.—There are 101 Ketus according to some sages such as Parasara, while others like Garga say that they are 1000 in number. But sage Narada declares that there is only one Ketu which appears in manifold forms.

तथा च गर्गः ।
अतीतोदयचाराणामशुभानां च दर्शने ।
आगन्तूनां सहस्रं स्याद्ग्रहाणां तन्निबोध मे ॥
तथा च नारदः ।
दिव्यान्तरिक्षगो भौम एकः केतुः प्रकीर्तितः ।
शुभाशुभफलं लोकं ददात्यस्तमयोदयैः ॥

यद्येको यदि बहवः किमनेन फलं तु सर्वथा वाच्यम् ।
उदयास्तमयैः स्थानैः स्पर्शैराधूमनैर्वर्णैः ॥६॥

Sloka 6.—What does it matter whether there is but one Ketu or more ? The effects at all events should be declared through the rising and setting (including the particular direction thereof), position (in which part of the firmament vis-a-vis planets and asterisms), contact, the act of covering the neighbouring celestial body with a smoky mantle and colour.

यावन्त्यहानि दृश्यो मासास्तावन्त एव फलपाकः ।
मासैरब्दांश्च वदेत्प्रथमात्पक्षत्रयात्परतः ॥७॥

Sloka 7.—The effects of Ketu will last for as many months as the number of days during which it is visible. In the same way the number of years can be guessed from the number of months during which it is visible, the effect in all cases commencing after the first three fortnights of its appearance.

तथा च गर्गः
यावन्त्यहानि दृश्यः स्यात्तावन्मासान् फलं भवेत् ।
मासांस्तु यावद्दृश्येत तावतोऽब्दांश्च वैकृतम् ॥

त्रिपक्षात्परतः कर्म पश्यतेऽस्य शुभाशुभम् ।
सद्यस्कमुदिते केतौ फलं नेहाऽऽदिशेद्बुधः ॥
तथा च वृद्धगर्गः ।
यावतो दिवसांस्तिष्ठत्तावन्मासान्विनिर्दिशेत् ।
त्रिपक्षात्परतश्चापि कर्म केतोः प्रपश्यते ॥
तस्मात्कालात्परं ब्रूयात्फलमस्य शुभाशुभम् ।
सद्यस्कमुदिते केतौ फलं नेहाऽऽदिशेद्बुधः ॥

ह्रस्वस्तनुः प्रसन्नः स्निग्धस्त्वजुरचिरसंस्थितः शुक्लः ।
उदितोऽथवाऽभिवृष्टः सुभिक्षसौख्यावहः केतुः ॥८॥

Sloka 8.—If Ketu is short, slender, clear, glossy, straight, appearing but for a short time, white, and if there be a shower closely following its appearance, it brings abundance and happiness.

उदितो वाप्यभिवृष्टः is another reading.

उक्तविपरीतरूपो न शुभकरो धूमकेतुरुत्पन्नः ।
इन्द्रायुधानुकारी विशेषतो द्वित्रिचूलो वा ॥९॥

Sloka 9.—If its form be quite the reverse of what has been stated above, it is the comet Dhumaketu and will not prove auspicious, especially when it resembles the rainbow or has two or three crests.

तथा च समाससंहितायाम् ।
अचिरस्थितोऽभिवृष्टस्त्वजुः स्मितः स्निग्धमूर्तिरुदगुदितः ।
ह्रस्वस्तनुः प्रसन्नः केतुर्लोकस्य भावाय ॥
न शुभो विपरीतोऽतो विशेषतः शक्रचापसङ्काशः ।
द्वित्रिचतुश्चूलो वा दक्षिणसंस्थश्च मृत्युकरः ॥

हारमणिहेमरूपाः किरणाख्याः पञ्चविंशतिः सशिखाः ।
प्रागपरदिशोर्दृश्या नृपतिविरोधावहा रविजाः ॥१०॥

Sloka 10.—There are 25 comets with crests known as Kiranas resembling a pearl necklace, gems or gold.

These are the sons of the Sun and appear in the East and West and indicate strifes among the sovereigns of the country.

तथा च गर्गः ।

शुद्धस्फटिकसङ्काशमृणालरजतप्रभाः ।
मुक्ताहारसुवर्णाभाः सशिखाः पञ्चविंशतिः ॥
किरणाख्या रवेः पुत्रा दृश्यन्ते प्राग्दिशि स्थिताः ।
तथा चापरभागस्था नृपतेर्भयदाश्च ते ॥

शुकदहनबन्धुजीवकलाक्षाक्षतजोपमा हुताशसुताः ।
आग्नेय्यां दृश्यन्ते तावन्तस्तेऽपि शिखिभयदाः ॥११॥

Sloka 11.—There are as many comets born of fire appearing in the South-east and resembling parrots, fire, Bandhujeeva flower, lac or blood and are productive of danger from fire.

तथा च गर्गः ।

नानावर्णाग्निसङ्काशा दीप्तिमन्तो विचूलिनः ।
सृजन्त्यग्निमिवाकाशात्सर्वे ज्यौतिषनाशनाः ॥
तेऽग्निपुत्रा ग्रहा ज्ञेया लोकेऽग्निभयवेदिनः ।
आग्नेय्यां दिशि दृश्यन्ते पञ्चविंशत्प्रकीर्तिताः ॥

वक्रशिखा मृत्युसुता रूक्षाः कृष्णाश्च तेऽपि तावन्तः ।
दृश्यन्ते याम्यायां जनमरकावेदिनस्ते च ॥१२॥

Sloka 12.—There are as many Ketus rough and dark with crooked crests, appearing in the South, and portending pestilence to people and are the sons of Death.

तथा च गर्गः ।

कृष्णा रूक्षा वक्रशिखा दृश्यन्ते याम्यदिक्स्थिताः ।
पञ्चविंशा मृत्युसुताः प्रजाक्षयकराः स्मृताः ॥

दर्पणवृत्ताकारा विशिखाः किरणान्विता धरातनयाः ।
क्षुद्भयदा द्वाविंशतिरैशान्यामम्बुतैलनिभाः ॥१३॥

Sloka 13.—There are 22 comets round like a mirror without crest, radiant, appearing in the North-east and resembling water or oil and threatening with famine. They are the children of the Earth.

तथा च गर्गः ।

समस्तवृत्ता विशिखा रश्मिभिः परिवारिताः ।
अम्बुतैलप्रतीकाशा द्वाविंशद्भूसुताः स्मृताः ॥
ऐशान्यां दिशि दृश्यन्ते दुर्भिक्षभयदास्तु ते ॥

शशिकिरणरजतहिमकुमुदकुन्दकुसुमोपमाः सुताः शशिनः ।
उत्तरतो दृश्यन्ते त्रयः सुभिक्षावहाः शिखिनः ॥१४॥

Sloka 14.—There are three comets, the sons of the Moon which appear in the North; these resemble moon-light, silver, hoar-frost, Kumuda (white lotus) or Jasmine, and bestow plenty of food.

तथा च गर्गः

चन्द्ररश्मिसवर्णाभा हिमकुन्देन्दुसप्रभाः ।
त्रयस्ते शशिनः पुत्राः सौम्याशास्थाः शुभावहाः ॥

ब्रह्मसुत एक एव त्रिशिखो वर्णैस्त्रिभिर्युगान्तकरः ।
अनियतदिक्सम्प्रभवो विज्ञेयो ब्रह्मदण्डाख्यः ॥१५॥

Sloka 15.—The single comet with three crests and colours is known as Brahmadanda and is the son of Brahman, the creator. There is no particular direction fixed for this comet and it foretells the end of the world.

तथा च गर्गः ।

एको ब्रह्मसुतः क्रूरस्त्रिवर्णस्त्रिशिखान्वितः ।
सर्वास्वाशासु दृश्यः स्याद्ब्रह्मदण्डः क्षयावहः ॥

शतमभिहितमेकसमेतमेतदेकेन विरहितान्यस्मात् ।
कथयिष्ये केतूनां शतानि नव लक्षणैः स्पष्टैः ॥१६॥

Sloka 16.—Thus have been described 101 comets. I

shall now proceed to indicate the characteristics by which the remaining 899 comets may be clearly perceived.

सौम्यैशान्योरुदयं शुक्रसुता यान्ति चतुरशीत्याख्याः ।
विपुलसिततारकास्ते स्निग्धाश्च भवन्ति तीव्रफलाः ॥१७॥

Sloka 17.—In the north and north-east rise the so-called 84 comets, the sons of Venus. They are large and white stars having a soft brilliance and produce untoward effects.

तथा च गर्गः ।

स्थूलैकतारकाः श्वेताः स्नेहवन्तश्च सप्रभाः ।
आर्चिष्मन्तः प्रसन्नाश्च तीव्रेण वपुषान्विताः ॥
एते विसर्पका नाम शुक्रपुत्राः पुरोदयाः ।
अशीतिश्चतुरश्चैव लोकक्षयकराः स्मृताः ॥

स्निग्धाः प्रभासमेता द्विशिखाः षष्टिः शनैश्चराङ्गरुहाः ।
अतिकष्टफलाः दृश्याः सर्वत्रैते कनकसञ्ज्ञाः ॥१८॥

Sloka 18.—Glossy and lustrous are the 60 comets with two crests each and they are the sons of Saturn. They are known as Kanaka or golden comets. They appear anywhere and produce dire results.

तथा च गर्गः ।

सुस्निग्धा रश्मिसंयुक्ता द्विशिखाः सप्ततारकाः ।
षष्टिस्ते कनका घोराः शनैश्चरसुता ग्रहाः ॥

विकचा नाम गुरुसुताः सितैकताराः शिखापरित्यक्ताः ।
षष्टिः पञ्चभिरधिका स्निधग याम्याश्रिताः पापाः ॥१९॥

Sloka 19.—There are 65 comets known as Vikacha or hairless, who are the sons of Jupiter and have the appearance of a white single star. They have no crest. They rise in the south and are glossy. They produce malefic effects.

तथा च गर्गः ।

शुक्लाः स्निग्धाः प्रसन्नाश्च महारूपाः प्रभान्विताः ।
एकतारा वपुष्मन्तो विशिखा रश्मिभिर्वृताः ॥
एते बृहस्पतेः पुत्राः प्रायशो दक्षिणाश्रयाः ।
नामतो विकचा घोराः पञ्चषष्टिर्भयावहाः ॥

नातिव्यक्ताः सूक्ष्मा दीर्घाः शुक्ला यथेष्टदिक्प्रभवाः ।
बुधजास्तस्करसञ्ज्ञाः पापफलास्त्वेकपञ्चाशत् ॥२०॥

Sloka 20.— Fifty-one comets born of Mercury named the Taskaras or thieves, are faint, very slender, long and white. They may rise in any direction and produce evil effects.

तथा च गर्गः ।

अरुन्धतिसमा रूक्षाः केचिदव्यक्तारकाः ।
सपाण्डुवर्णाः श्वेताभाः सूक्ष्मा रश्मिभिरावृताः ॥
एते बुधात्मजा ज्ञेयास्तस्करास्त्या भयावहाः ।
एकाधिकास्ते पञ्चाशदथोत्पथचरा ग्रहाः ॥

क्षतजानलानुरूपास्त्रिचूलताराः कुजात्मजाः षष्टिः ।
नाम्ना च कौङ्कुमास्ते सौम्याशासंस्थिताः पापाः ॥२१॥

Sloka 21.—There are 60 comets born of Mars which are called कौङ्कुम Ketus and they are deep-red like blood and fire and have three crests. They are quartered in the north and prove malefic when they appear.

तथा च गर्गः ।

त्रिशिखाश्च त्रितारश्च रक्ता लोहितरश्मयः ।
प्रायशश्चोत्तरामाशां सेवन्ते नित्यमेव ते ॥
लोहिताङ्गात्मजा ज्ञेया ग्रहाः षष्टिः समासतः ।
नामतः कौङ्कुमा ज्ञेया राज्ञां सङ्ग्रामकारकाः ॥

त्रिंशत्त्र्यधिका राहोस्ते तामसकीलका इति ख्याताः ।
रविशशिगा दृश्यन्ते तेषां फलमर्कचारोक्तम् ॥२२॥

Sloka 22.—There are 33 Ketus named Tamasa-Keelakas who are the sons of Rahu and are well-known. They are seen on the discs of the Sun and the Moon and their effects have already been described in the chapter on Ravi-chara.

तथा च गर्गः ।

कृष्णाभाः कृष्णपर्यन्ताः सङ्कुलाः कृष्णरश्मयः ।
राहुपुत्रास्त्रयस्त्रिंशत्कीलकाश्चातिदारुणाः ॥
रविमण्डलगाश्चैते दृश्यन्ते चन्द्रगास्तथा ।

तथा च पराशरः ।

अपर्वण्येव दृश्यन्ते ह्यङ्गिराःकाककीलकाः ।
रवेरेवाङ्गिरा मध्ये भयोः काककीलकौ ॥
अङ्गिराः सरथो धन्वी दृश्यते पुरुषाकृतिः ।
काकः कालाकृतिर्घोरस्त्रिकोणो वापि लक्ष्यते ॥
मण्डलं कीलके मध्ये मण्डलस्थासिता ग्रहः ।
महानृपविरोधाय यस्यर्क्षे तस्य मृत्यवे ॥

विंशत्याधिकमन्यच्छतमग्नेर्विश्वरूपसञ्ज्ञानाम् ।
तीव्रानलभयदानां ज्वालामालाकुलतनूनाम् ॥२३॥

Sloka 23.—There is another set of 120 Ketus born of Agni named Viswarupas and endowed with rows of flames. These threaten mankind with serious outbreaks of fires.

तथा च गर्गः ।

नानावर्णा हुताशाभा दीप्तिमन्तो विचूलिनः ।
सृजन्त्यग्निमिवाकाशे सर्वे ज्योतिर्विनाशनाः ॥
तेऽग्निपुत्रा ग्रहा ज्ञेया लोकेऽग्निभयवेदिनः ।
विंशं ग्रहशतं घोरं विश्वरूपेतिनामतः ॥

श्यामारुणा विताराश्चामररूपा विकीर्णदीधितयः ।
अरुणाख्या वायोः सप्तसप्ततिः पापदाः परुषाः ॥२४॥

Sloka 24.—There are 77 Ketus named Aruna Ketus which are born of wind. They are dark-red in colour, and

without discs, rough, of the form of chowries and with diffuse rays : when they appear, they cause misery to the people.

तथा च गर्गः ।

अतारूपप्रतिमा धूमरक्तसवर्णिनः ।
वातरूपा इवाभान्ति शुष्कविस्तीर्णरश्मयः ॥
सप्ततिः सप्त चैवान्ये वायुपुत्रान् प्रचक्षते ।
लोकविध्वंसना रूक्षा नामतस्त्वरुणा ग्रहाः ॥

तारापुञ्जनिकाशा गणका नाम प्रजापतेरष्टौ ।
द्वे च शते चतुरधिके चतुरस्रा ब्रह्मसन्तानाः ॥२५॥

Sloka 25—There are 8 Ketus who are born of Brahma, and they are named Ganakas and are of the form of a cluster of stars. There are 204 Ketus known as Chaturasras who are also the offspring of Brahma. These produce only malefic effects.

तथा ज गर्गः ।

तारापुञ्जप्रतीकाशास्तारामण्डलसंस्थिताः ।
प्राजापत्या ग्रहास्त्वष्टौ गणका भयवेदनः ॥
त्र्यस्रा वा चतुरस्रा वा सशिखाः श्वेतरश्मयः ।
द्वे शते चतुरश्चैव ब्रह्मजा भयदाश्च ते ॥

कङ्का नाम वरुणजा द्वात्रिंशद्वंशगुल्मसंस्थानाः ।
शशिवत्प्रभासमेतास्तीव्रफलाः केतवः प्रोक्ताः ॥२६॥

Sloka 26.—There are 32 Ketus declared as Kanka. These are the sons of Varuna and have the appearance of a cluster of bamboos and shine like the Moon and cause malefic effects.

तथा च गर्गः ।

वंशगुल्मप्रतीकाशा महान्तः पूर्णरश्मयः ।
काकतुण्डनिभैश्चापि रश्मिभिः केचिदावृताः ॥
मयूखानुत्सृजन्तीव सुस्निग्धाः सौम्यदर्शनाः ।
एते कष्टफलाः प्रोक्ता द्वात्रिंशद्वारुणा ग्रहाः ॥

षण्णवतिः कालसुताः कबन्धसञ्ज्ञाः कबन्धसंस्थानाः ।
पुण्ड्रा भयप्रदाः स्युर्विरूपताराश्च ते शिखिनः ॥२७॥

Sloka 27.—The sons of Kala are 96 in number and are named Kabandha Ketus. They resemble headless bodies. They prove good to the Pundras and are without distinct discs.

तथा च गर्गः ।
तारापुञ्जविरूपाश्च कबन्धाकृतिसंस्थिताः ।
पीतारुणसवर्णाश्च भस्मकर्पूररश्मयः ॥
कालपुत्राः कबन्धाश्च नवतिः षट् च ते स्मृताः ।
लोके मृत्युकरा घोराः पुण्ड्राणामभयप्रदाः ॥

शुक्लविपुलैकतारा नव विदिशां केतवः समुत्पन्नाः ।
एवं केतुसहस्रं विशेषमेषामतो वक्ष्ये ॥२८॥

Sloka 28.—There are 9 Ketus having one broad and white star in them and born out of the intermediate directions. Thus have been mentioned the 1000 Ketus. I shall now state their characteristic peculiarities.

तथा च गर्गः ।
शुक्लैकतारा विपुला विदिक्पुत्रा नव ग्रहाः ।
विदिक्षु संस्थितास्ते च दृश्यन्ते भयदायकाः ॥

उदगायतो महान् स्निग्धमूर्तिरपरोदयी वसाकेतुः ।
सद्यः करोति मरकं सुभिक्षमप्युत्तमं कुरुते ॥२९॥

Sloka 29.—One there is named Vasaketu, who has got an elongated body stretched towards the north, corpulent, of a glossy form and rising in the west. The very day he appears and becomes visible, fatal diseases will break out ; but there will be abundance of food.

तल्लक्षणोऽस्थिकेतुः स तु रूक्षः क्षुद्भयावहः प्रोक्तः ।
स्निग्धस्तादक्प्राच्यां शस्त्राख्यो डमरमरकाय ॥३०॥

Sloka 30.—His (Vasaketu's) counterpart is Astthi-Ketu who is also of the same characteristics. He is rough and is declared to be a harbinger of famine when he makes his appearance. There is one similar to the above, glossy in appearance and visible in the East and he is named Sastra Ketu. By his appearance, there will be war and pestilence.

दृश्योऽमावास्यायां कपालकेतुः सधूम्ररश्मिशिखः ।
प्राग्नभसोऽर्द्धविचारी क्षुन्मरकावृष्टिरोगकरः ॥३१॥

Sloka 31.—There is a comet named Kapalaketu who puts in his appearance just on the Amavasya day in the eastern direction. His beams and crest are smoky in colour and he traverses half the heavens. He causes famine, pestilence, drought and diseases.

प्राग्वैश्वानरमार्गे शूलाग्रः श्यावरूक्षताम्रार्चिः ।
नभसस्त्रिभागगामी रौद्र इति कपालतुल्यफलः ॥३२॥

loka 32.—Raudra is the name of another Ketu whose effect is similar to that of Kapala Ketu. He is to be seen in the course of the Dahanaveethhee in the East. His crest is in the shape of a Sula (or trident); his flame is grey, rough and red; he has got a tendency to travel a third part of the sky.

तथा च वृद्धगर्गः ।
ज्येष्ठामूलमनूराधा या वीथी सम्प्रकीर्तिता ।
तां च वीथीं समारुह्य केतुश्चेत्क्रीडते भृशम् ॥
दक्षिणाभिनतां कृत्वा शिखां घोरां भयङ्करीम् ।
शूलाग्रसदृशीं तीक्ष्णां श्यावताम्रारुणप्रभाम् ॥
पूर्वेण चोदितश्चैव नक्षत्राण्युपधूमयेत् ।
घोरं प्रजासु सृजति फलं मासे त्रयोदशे ॥
त्रिभागं नभसो गत्वा ततो गच्छत्यदर्शनम् ।
यावतो दिवसांस्तिष्ठत्तावद्वर्षाणि तद्भयम् ॥

शस्त्राग्निभयरोगैश्च दुर्भिक्षमरणैर्हताः ।
पूर्यमाणाः प्रजाः सर्वा विद्रवन्ति दिशो दश ॥

अपरस्यां चलकेतुः शिखया याम्याग्रयाङ्गुलोच्छ्रितया ।
गच्छेद्यथायथोदक् तथा तथा दैर्घ्यमायाति ॥३३॥
सप्तमुनीन् संस्पृश्य ध्रुवमभिजितमेव च प्रतिनिवृत्तः ।
नभसोऽर्द्धमात्रमित्वा याम्येनास्तं समुपयाति ॥३४॥
हन्यात्प्रयागकूलाद्यावदवन्तीं च पुष्करारण्यम् ।
उदगपि च देविकामपि भूयिष्ठं मध्यदेशाख्यम् ॥३५॥
अन्यानपि च स देशान् क्वचित्क्वचिद्धन्ति रोगदुर्भिक्षैः ।
दश मासान् फलपाकोऽस्य कैश्चिदष्टादश प्रोक्तः ॥३६॥

Slokas 33-36—There is a Chalaketu or a moveable comet rising in the west. His crest is an inch high and is turned to the south. His length increases the more it goes to the north. After touching the Seven Sages (Great Bear)—Vasishta and others—and also the Pole Star (Dhruva) and the star Abhijit he returns after travelling half the sky and sets in the south. When this comet appears, people in the region beginning from the banks of the Prayag and extending to the town of Ujjain and Pushkara forest will be destroyed. Those living in the north as far as the Devika river and the whole of the middle country will be wiped out. Other countries also will suffer from diseases and famine here and there. These effects will happen in the course of ten months. Others say it will be felt for 18 months.

तथा च गर्गः ।

क्षुच्छस्त्रमरकव्याधिभयैः सम्पीडयेत् प्रजाः ।
मासान् दश तथाष्टौ च चलकेतुः सुदारुणः ॥

GSL

प्रागर्द्धरात्रदृश्यो याम्याग्रः श्वेतकेतुरन्यश्च ।
क इति युगाकृतिरपरे युगपत्तौ सप्तदिनदृश्यौ ॥३७॥
स्निग्धौ सुभिक्षशिवदावथाधिकं दृश्यते कनामा यः ।
दश वर्षाण्युपतापं जनयति शस्त्रप्रकोपकृतम् ॥३८॥

Slokas 37-38.—Sweta (white) Ketu is a comet who is visible in the eastern direction at mid-night. He has his crest turned to the south. There is a second comet Ka by name in the form of a yoke and can be seen in the west. Both these can be seen at the same time for a period of 7 days. They are clear and augur good and plenty to mankind if they be glossy. Should however the comet Ka be visible for more than seven days, then it denotes that there will be war for ten years and consequent distress.

श्वेत इति जटाकारो रूक्षः श्यावो वियत्त्रिभागगतः ।
विनिवर्त्ततेऽपसव्यं त्रिभागशेषाः प्रजाः कुरुते ॥३९॥

Sloka 39.—The comet named Sweta Ketu is like matted hair, rough and black; after travelling a third of the distance in the sky, he retrogrades in the anti-clockwise manner and destroys two-thirds of the population.

आधूम्रया तु शिखया दर्शनमायाति कृत्तिकासंस्थः ।
ज्ञेयः स रश्मिकेतुः श्वेतसमानं फलं धत्ते ॥४०॥

Sloka 40—There is a comet having his seat near the asterism Krittika, who makes himself visible by his ashy-coloured crest. He is known as Rasmi Ketu and gives effects similar to those of Sweta Ketu.

ध्रुवकेतुरनियतगतिप्रमाणवर्णाकृतिर्भवति विष्वक् ।
दिव्यान्तरिक्षभौमो भवत्ययं स्निग्ध इष्टफलः ॥४१॥

सेनाङ्गेषु नृपाणां गृहतरुशैलेषु चापि देशानाम् ।
गृहिणामुपस्करेषु च विनाशिनां दर्शनं याति ॥४२॥

Slokas 41-42—There is another comet known as Dhruva Ketu. His rate of motion, colour, magnitude and form are not regular. He travels everywhere in all the three worlds. He is soft and clear and gives auspicious effects. If he should be seen by the kings on their martial equipments, by people of countries on their houses, trees and mountains and by house-holders on their vessels and the like, these are doomed to destruction.

कुमुद इति कुमुदकान्तिर्वारुण्यां प्राक्शिखो निशामेकाम् ।
दृष्टः सुभिक्षमतुलं दश किल वर्षाणि स करोति ॥४३॥

Sloka 43—A comet named Kumuda with his crest stretched in the east and with white lustre is observable in the west for only one night. As soon as he is visible, people in the world will have unique peace and plenty for a continuous period of ten years.

सकृदेकयामदृश्यः सुसूक्ष्मतारोऽपरेण मणिकेतुः ।
ऋज्वी शिखा च शुक्ला स्तनोद्गता क्षीरधारेव ॥४४॥
उदयत्येव सुभिक्षं चतुरो मासान् करोत्यसौ सार्द्धान् ।
प्रादुर्भावं प्रायः करोति च क्षुद्रजन्तूनाम् ॥४५॥

Slokas 44-45.—Mani Ketu is the name of a comet. He is a very tiny little star appearing in the west and observable for only once and that too for a period of three hours. His crest is white and straight like a line of milk emanating from the breast. He hails with plenty of food lasting for a period of 4½ months. But he generally causes reptiles and venomous creatures to come into existence.

जलकेतुरपि च पश्चात् स्निग्धः शिखयापरेण चोन्नतया ।
नव मासान् स सुभिक्षं करोति शान्तिं च लोकस्य ॥४६॥

Sloka 46.—The comet Jalaketu also appears in the west. He is spotless in his form and has a crest slightly higher inclined towards the west. He causes peace and abundance of food for a period of nine months.

भवकेतुरेकरात्रं दृश्यः प्राक् सूक्ष्मतारकः स्निग्धः ।
हरिलाङ्गूलोपमया प्रदक्षिणावर्तया शिखया ॥४७॥

यावत एव मुहूर्तान् दर्शनमायाति निर्दिशेन्मासान् ।
तावदतुलं सुभिक्षं रूक्षे प्राणान्तिकान् रोगान् ॥४८॥

Slokas 47-48.—There is another comet Bhava Ketu by name which makes his appearance for one night in the east and is a tiny glossy star. He has got a crest turned to the right and resembling the tail of a lion. There will be unprecedented abundance of food for so many months as the number of Muhurtas for which he is visible. Should however he be rough instead of soft in body, there will be an outbreak of diseases which will prove mortal to mankind.

अपरेण पद्मकेतुर्मृणालगौरो भवेन्निशामेकाम् ।
सप्त करोति सुभिक्षं वर्षाण्यतिहर्षयुक्तानि ॥४९॥

Sloka 49.—When the comet Padmaketu which appears only for one night in the west and white like the fibre of lotus stalk, people in the land will enjoy happiness for a period of seven years.

आवर्त्त इति निशार्द्धे सव्यशिखोऽरुणनिभोऽपरे स्निग्धः ।
यावत् क्षणान् स दृश्यस्तावन्मासान् सुभिक्षकरः ॥५०॥

Sloka 50.—Avartha is the name of another Ketu appearing at mid-night in the west with his crest turned to

the South, glossy and red in colour. As many Muhurtas he makes himself visible, for so many months there will be peace and plenty to mankind.

पश्चात् सन्ध्याकाले संवर्तो नाम धूम्रताम्रशिखः ।
आक्रम्य वियच्त्र्यंशं शूलाग्रावस्थितो रौद्रः ॥५१॥
यावत एव मुहूर्त्तान् दृश्यो वर्षाणि हन्ति तावन्ति ।
भूपान् शस्त्रनिपातैरुदयर्क्षं चापि पीडयति ॥५२॥

Slokas 51-52.—During the time of Sun-set a Ketu named Samvarta with a crest smoky and coppery in colour makes his appearance in the west. He occupies a a third of the sky and is stationed like a trident and is frightful to look at. As many Muhurtas as he is visible, for so many years there will be war and strife among kings and they will ultimately perish. Men whose natal star is identical with the one in which the comet appears will also suffer.

तथा च गर्गः
येषां नक्षत्रविषये रूक्षः सज्वाललोहितः ।
दृश्यते बहुमूर्तिश्च तेषां विन्द्यान्महाभयम् ॥
अवर्षं शस्त्रकोपं च व्याधिं दुर्भिक्षमेव च ।
कुर्याद्भूपतिपीडाश्च स्वचक्रपरचक्रतः ॥
यत्रोत्तिष्ठति नक्षत्रे प्रवासं यत्र गच्छति ।
धूपयेद्वा स्पृशेद्वापि हन्याद्देशांस्तदाश्रितान् ॥
तस्याभिषेकनक्षत्रं जन्मभं कर्मभं तथा ।
देशर्क्षं पीडयेद्वापि सशान्त्युपरमो भवेत् ॥
स्निग्धः प्रसन्नो विमलः प्रदक्षिणशिखस्तथा ।
दृश्यन्ते येषु देशेषु शिवं तेषु विनिर्दिशेत् ॥
गगनार्द्धचरः सद्यः प्रधानदेशान् विनाशयेदचिरात् ।
निखिलगगनानुचारी त्रैलोक्यविनाशकः केतुः ॥
ये शस्तास्तान् हित्वा केतुभिराधूपितेऽथवा स्पृष्टे ।
नक्षत्रे भवति वधो येषां राज्ञां प्रवक्ष्ये तान् ॥५३॥

MINISTRY OF CULTURE · GOVERNMENT OF INDIA · संस्कृति मंत्रालय · भारत सरकार

Sloka 53.—Barring the Ketus (comets) that are good, I shall proceed to state the several princes that will be killed according as the other (malefic) comets eclipse the several stars by their tails or come in contact with the same.

अश्विन्यामश्मकपं भरणीषु किरातपार्थिवं हन्यात् ।
बहुलासु कलिङ्गेशं रोहिण्यां शूरसेनपतिम् ॥५४॥

Sloka 54. When the asterism Aswini is dimmed or touched by a malign comet, the chief of the Asmakas will die. If Bharani be the star in question, it is the Kirata king that will be killed. When the star is Krittika, the Kalinga chief will perish. If the star be Rohini, the head of the Surasenas will meet with his death.

औशीनरमपि सौम्ये जलजा जीवाधिपं तथार्द्रासु ।
आदित्येऽश्मकनाथान् पुष्ये मगधाधिपं हन्ति ॥५५॥

Sloka 55. The king of the Useenaras will be killed when a bad comet dims or touches the star Mrigasira. The chief of the fishermen will be killed when the star Ardra is eclipsed by such a comet. The chief of the Asmakas and the lord of the Magadhas will respectively meet with their end when the asterisms Punarvasu and Pushya are contaminated by a malignant comet.

असिकेशं भौजङ्गे पित्र्येऽङ्गं पाण्ड्यनाथमपि भाग्ये ।
औजयिनिकमार्यम्णे सावित्रे दण्डकाधिपतिम् ॥५६॥

Sloka 56. If the star be Aslesha, the head of the Asikas will be killed. The ruler of the Magadhas will die if the star in question be Magha. The king of the Pandya kingdom will take his exit when the asterism is Purvaphalguni. When the star is Uttaraphalguni, the

chief of Ujjain will die. The lord of the Dandaka country will be affected when the star is Hasta.

चित्रासु कुरुक्षेत्राधिपस्य मरणं समादिशेत्तज्ज्ञः ।
काश्मीरककाम्बोजौ नृपती प्राभञ्जने न स्तः ॥५७॥

Sloka 57. When a malign Ketu eclipses or touches the star Chittra, people in the know should declare the exit from the world of the chief of Kurukshetra. If the star in question be Swati, the two kings of Kasmira and Kamboja will cease to exist.

इक्ष्वाकुरलकनाथश्च हन्यते यदि भवेद्विशाखासु ।
मैत्रे पुण्ड्राधिपतिर्ज्येष्ठासु च सार्वभौमवधः ॥५८॥

Sloka 58. If Visakha be the asterism that is thus eclipsed, the chiefs of the Ikshvakus and the Alakas will become extinct. A bad comet hitting the star Anuradha, the head of the Pundras will die. An emperor will meet with his end if the star in question be Jyeshta.

मूलेऽन्ध्रमद्रकपती जलदेवे काशिपो मरणमेति ।
यौधेयकार्जुनायनशिबिचैद्यान् वैश्वदेवे च ॥५९॥

Sloka 59. If the star Moola be eclipsed or dimmed by a malign comet, the chiefs of Andhra and Madraka countries will be killed. When the star in question is Purvashadha, the king of Kasi will perish. If it be Uttarashadha, the kings of Yaudheya, Arjunayana, Sibi and Chedi will meet with their destruction.

हन्यात् कैकयनाथं पाञ्चनदं सिंहलाधिपं वाङ्गम् ।
नैमिषनृपं किरातं श्रवणादिषु षट्स्विमान् क्रमशः ॥६०॥

Sloka 60. If the asterism eclipsed happen to be any of the 6 stars from Sravana onwards, the following in their order will respectively meet with their end; 1. the

lord of the Kekayas; 2. of the Panchanadas; 3. the lord of the Simhala; 4. the lord of the Vangas; 5. the king of the Naimisha country; 6. the Chief of the Kiratas.

उल्काभिताडिताशिखः शिखी शिवः शिवतरोऽतिवृष्टो यः।
अशुभः स एव चोलावगाणसितहूणचीनानाम् ॥६१॥

Sloka 61. A comet whose crest has been hit by an Ulka (meteor) will prove auspicious; and if there be rain as soon as he is risen, it will be still more auspicious. The same will become unfavourable to the people of Chola, Afghans, the white Huns and the Chinese.

अतिवृष्टः is another reading in the 1st line.

नम्रा यतः शिखिशिखाभिसृता यतो वा
ऋक्षं च यत् स्पृशति तत्कथितांश्च देशान्।
दिव्यप्रभावनिहतान् स यथा गरुत्मान्
भुङ्क्ते गतो नरपतिः परभोगिभोगान् ॥६२॥

Sloka 62. Note the quarters where the crests of the comets are bent or crooked, where they are projecting; also the asterisms hit or touched. The rulers of the countries denoted by or situated in these will be defeated through superhuman power by a foreign king who takes possession of all the pleasures enjoyed by them so far, just as Garuda destroys and feasts on the bodies of the serpents which are his enemies.

तथा च पराशरः
यस्यां दिशि समुत्तिष्ठेत्तां दिशं नाभियोजयेत्।
यतः शिखा यतो धूमस्ततो यायान्नराधिपः ॥
प्रतिलोमे यतः केतोर्जयार्थी याति पार्थिवः।
सामात्यवाहनबलः स नाशमधिगच्छति ॥

दृष्ट्वा षोडश वासरान्न शुभदः कैश्चित्प्रदिष्टः शिखी
सर्वारम्भफलप्रदो हि नियतं चैत्रेऽथवा माधवे ।
ऋक्षं यत्परिभुक्तपीडितहतं यच्चाऽऽशिखाभेदितं
तत्सर्वं परिवर्ज्य शुद्धमपरं पाणिग्रहे वास्तुषु ॥

NOTE.—Compare (with the above) what modern science has to say on the subject of comets :

"What then is a comet according to the latest scientific researches ? The spectroscope has pretty well solved the query. It consists, first, of a more or less solid nucleus of fire, blazing and glowing ; second, of vast masses of incandescent gas, constituting the luminous head ; third, solid materials, constituting the tail, which are ponderable, which reflect the Sun's light and are carried along by the influence of the nucleus ; fourth. an immense prolongation of the tail in the nature of attenuated volumes of gas. The solid materials of a comet, it is believed, consist of stones and sand, particles ground by ceaseless attrition. The proof of this is the concession of most astronomers that meteoric showers are shreds and patches of cometic matter, dropped from the tail, and these meteors are stones. The genesis of comets is found to be in the explosion of planetary bodies, a theory not without good scientific authority.

Arago estimates that there are 17,000,000 of these fiery wanderers within the orbit of Neptune, and Lambert regards 500,000,000 as a moderate estimate for those in the solar system. All the astronomers agree that they are scattered through space as profusely as the fish in the seas. The Orbit of the Earth is overwhelmed in a fine net work of cometary orbits, and our globe is like a lost child in a forest full of wild beasts."

CHIDAMBARA IYER.

Thus ends the 11th Adhyaya on the "course of Comets".

अगस्त्यचारः ॥१२॥ Agasthya (Canopus).

भानोर्वर्त्मविघस्तवृद्धशिखरो विन्ध्याचलः स्तम्भितो
वातापिर्मुनिभुक्षितः सुरारिपुर्जीर्णश्च येनासुरः ।

पीतश्चाम्बुनिधिस्तपोम्बुनिधिना याम्या च दिग्भूषिता
तस्यागस्त्यमुनेः पयोद्युतिकृतश्चारः समासाद्यम् ॥१॥

Sloka 1.—The course of Sage Agasthya is treated here briefly, that sage, the ocean of penance, who purifies the waters, who suppressed the Vindhya mountain whose peak or summit grew up obstructing the Sun's path, by whom the demon Vatapi, the enemy of the Gods and the tearer of stomachs of sages, was devoured and absorbed, who drank off the ocean and who adorns the southern quarter.

The sloka is from समाससंहिता.

समुद्रोऽन्तः शैलैर्मकरनखरोत्खातशिखरैः
कृतस्तोयोच्छित्त्या सपदि सुतरां येन रुचिरः ।
पतन्मुक्तामिश्रैः प्रवरमणिरत्नाम्बुनिवहैः
सुरान् प्रत्यादेष्टुं मितमुकुटरत्नानिव पुरा ॥२॥
येन चाम्बुहरणेऽपि विद्रुमैर्भूधरैः समणिरत्नविद्रुमैः ।
निर्गतैस्तदुरगैश्च राजितः सागरोऽधिकतरं विराजितः ॥३॥
प्रस्फुरत्तिमिजलेभजिह्मगः क्षिप्तरत्ननिकरो महोदधिः ।
आपदां पदगतोऽपि यापितो येन पीतसलिलोऽमरश्रियम् ॥४॥
प्रचलत्तिमिशुक्तिजशङ्खचितः सलिलोऽपहृतेऽपि पतिः सरिताम् ।
सतरङ्गसितोत्पलहंसभृतः सरसः शरदीव बिभर्ति रुचम् ॥५॥
तिमिसिताम्बुधरं मणितारकं स्फटिकचन्द्रमनम्बुशरद्द्युति ।
फणिफणोपलरश्मिशिखिग्रहं कुटिलगेशवियच्च चकार यः ॥६॥

दिनकररथमार्गविच्छित्तयेऽभ्युद्यतं यच्चलच्छृङ्ग-
मुद्भ्रान्तविद्याधरांसावसक्तप्रियान्यग्रदत्ताङ्गदेहाव-
लम्बाम्बरात्युच्छ्रितोड्डयमानध्वजैः शोभितं
करिकटमदमिश्ररक्तावलेहानुवासासुसारि-
द्विरेफावलीनोत्तमाङ्गैः कृतान् बाणपुष्पैरिवोत्संसकान्-

MINISTRY OF CULTURE · GOVERNMENT OF INDIA · संस्कृति मंत्रालय · भारत सरकार

GL

धारयद्भिर्मृगेन्द्रैः सनाथीकृतान्तर्दरीनिर्झरम् ।
गगनतलमिवोल्लिखन्तं प्रवृद्धैर्गजाकृष्टफुल्लद्रुम-
त्रासविभ्रान्तमत्ताद्विरेफावली हृष्टमन्द्रस्वनैः
शैलकूटैस्तरक्षर्क्षशार्दूलशाखामृगाध्यासितैः
रहसि मदनसक्तया रेवया कान्तयेवोपगूढं सुराध्या-
सितोद्यानमम्भोशनाननमूलानिलाहारविभ्रान्वितं
विन्ध्यमस्तम्भयद्यश्च तस्योदयः श्रूयताम् ॥७॥

Slokas 2—7.—Listen ! ye, now, to the description of the appearance of the Sage, who, in days of yore, suddenly heightened the splendour of the ocean by the drying up of its waters through the mountains situated in the interior whose summits were scooped out by the claws of crocodiles and which had streams of water in the form of choice gems and jewels falling upon them along with pearls, putting to shame as it were the Gods having a limited number of gems on their diadems,

He, by whom the ocean though deprived of its watery contents, was made more beautiful by means of the mountains shorn of their trees and decked with gems, jewels and corals and through the serpents that emerged from them in long rows,

He by whom the great ocean though brought to grief being drained off, was raised to divine glory since it displayed glittering whales, water-elephants and serpents, also heaps of gems scattered about,

The Commentator interprets the first two compounds as applying to Devaloka also.

Though the water is taken away, the ocean filled with floundering whales, pearl-oysters and conch-shells,

still possesses the splendour of a lake in autumn with its waves, lotuses and swans,

He who converted the ocean (the lord of the rivers) into the sky, as it had white clouds in the form of whales, stars in the form of gems, the Moon in the form of crystal gem, the autumnal lustre in the form of the waterless bed and Ketus or comets in the form of the rays of the gems on the hoods of serpents,

And he who stemmed the Vindhya Mountain which was bent upon obstructing the course of the Sun's carriage and so had moving peaks, and which was adorned by the flags hoisted aloft in the form of clothes on the bodies of the Vidyadharas, who clinging to the shoulders of their confused lovers eagerly seated them on their own laps ; which possesses streams inside the caves occupied by lions whose heads are covered with bees following the fragrance caused by the tasting of the blood mixed with ichor on the heads of the elephants and are wearing ornamental wreaths of 'Vana' flowers as it were on their heads ; which was scratching as it were, the firmament with its uplifted peaks which had the deep sound of humming of the swarms of the intoxicated bees that were scattered by the shaking of the trees in bloom by the elephants and which (peaks) were the abodes of hyenas, bears, tigers and monkeys ; which is embraced in private by the Rewa river (Narmada) having the Madana trees on her banks just as one is embraced in amorous sport by one's beloved, in whose gardens dwell the Gods and which is accompanied by sages who subsist on water, nothing, roots and air ; such was the Vindhya, when he was stemmed by Agasthya. Listen ! ye, now, to the rising of that sage.

MINISTRY OF CULTURE · GOVERNMENT OF INDIA · संस्कृति मंत्रालय · भारत सरकार

GL

उदये च मुनेरगस्त्यनाम्नः कुसमायोगमलप्रदूषितानि ।
हृदयानि सतामिव स्वभावात् पुनरम्बूनि भवन्ति निर्मलानि ॥८॥

Sloka 8.—At the appearance of Sage Agasthya, the waters that are soiled (in the monsoon) by their contact with mud become clear once again spontaneously, just as the minds that are defiled by the contact with the wicked become purified automatically at the sight of the virtuous.

Cf. Raghavamsa IV-21.

प्रसादोदयादम्भः कुम्भयोनेर्भेहौजसः ॥

पार्श्वद्वयाधिष्ठितचक्रवाकामापुष्णती सस्वनहंसपङ्क्तिम् ।
ताम्बूलरक्तोत्कपिताग्रदन्ती विभाति योषेव शरत्सहासा ॥९॥

Sloka 9.—The autumn nurturing a row of cackling swans flanked on both sides by ruddy geese, shines like a smiling damsel whose front teeth are tinged red by betel leaves.

It is a well known fact that Agasthya appears in the autumn making it very resplendent with bright moon-light, clear water, beautiful lotuses, charming rows of swans returning from the मानस-Manasa lake and good roads.

सरित्सहासा is another reading.

इन्दीवरासन्नसितोत्पलान्विता सरिद्भ्रमत्षट्पदपङ्क्तिभूषिता ।
सभ्रूलताक्षेपकटाक्षवीक्षणा विदग्धयोषेव विभाति सप्तरा ॥१०॥

Sloka 10.—The autumn which is endowed with white lotuses by the side of blue lilies and which is adorned with rows of hovering bees, appears as charming as a dexterous damsel in love with side-long glances coupled with knitted brows.

इन्दोः पयोदविगमोपहितां विभूतिं द्रष्टुं तरङ्गवलया कुमुदं निशासु ।
उन्मीलयत्यलिनिलीनदलं सुपक्ष्म वापी विलोचनमिवासिततारकान्तं।

Sloka 11.—The pond with the bracelets of eddying waves opens at night the lilies under whose petals rest the bees as its eyes with dark pupils and beautiful lashes, as though to witness the Moon's splendour caused by the disappearance of the clouds.

नानाविचित्राम्बुजहंसकोककारण्डवापूर्णतडागहस्ता ।
रत्नैः प्रभूतैः कुसुमैः फलैश्च भूर्यच्छतीवार्घमगस्त्यनाम्ने. ॥१२॥

Sloka 12.—The Earth with the hands of pools replete with various kinds of lotuses, swans, ruddy geese and ducks greets, as it were, Sage Agasthya with the presents, *viz.*, abundant gems, flowers and fruits.

सलिलममरपाज्ञयोज्झितं यद्धनपरिवेष्टितमूर्तिभिर्भुजङ्गैः ।
फणिजनितविषाग्निसम्प्रदुष्टं भवति शिवं तदगस्त्यदर्शनेन ॥१३॥

Sloka 13.—The water which has been poured out at the command of the rain-god Indra, by the serpents whose bodies are wapt up in the clouds and which (water) is spoiled by fire and poison emitted by them, become pure at the appearance of Sage Agasthya.

स्मरणादपि पापमपाकुरुते किमुत स्तुतिभिर्वरुणाङ्गरुहः ।
मुनिभिः कथितोऽस्य यथार्घविधिः कथयामि तथैव नरेन्द्रहितम् ॥

Sloka 14.—The sage, Varuna's son, removes sin at a mere thought; how much more when it is coupled with invocations! I am now describing for the benefit of the sovereign the method of propitiating the Sage as propounded by the sages.

संख्याविधानात्प्रतिदेशमस्य विज्ञाय सन्दर्शनमादिशेज्ज्ञः ।
तत्रोज्झायेन्यायमयस्य कन्यां भागैः स्वराख्यैः स्फुटभास्करस्य ।१५।

Sloka 15.—The time of rising of Agasthya for each country should be determined and stated through calculations by the astronomer. Now, for Ujjain, it takes place when the Sun's true position is 7° short of sign Kanya.

(a) Colebrooke has copiously commented on this passage, Misc. Essays, ii. p. 353, *seq.* (As Res. ix). The passage from the Panchasiddhantika referred to by Colebrooke, as analogous to one in the Bhasvati is :

विषुवच्छायार्धगुणा पञ्चकृतिस्तत्कलास्ततश्चापम् ।
छायात्रिसप्तकयुतं दशभिर्गुणितं विनाड्यस्ताः ॥
ताभिः कर्कटकाद्यल्लग्नं तादृशे सहस्रांशौ ।
याम्याशावनितामुखविशेषतिलको मुनिरगस्त्यः ॥ पञ्चसिद्धान्तिका ॥

"Multiply half the length of the equinoctial shadow by 25; take from this product, expressed in minutes, the corresponding arc : add the length of the shadow multiplied by 21; multiply by 10 ; this gives the number in Vinadis. At this number, reckoning from the beginning of Cancer, stands the Sun when Agasthya rises in the south, like a mark on the front of a damsel."

तथा च समासंहितायाम् ।
सप्ताभिरंशैः कन्यामप्राप्ते रोमके तु दिवसकरे ।
दृश्योऽगस्त्योऽवन्त्यां तत्समपूर्वापरेऽप्येवम् ॥

ईषत्प्रभिन्नेऽरुणरश्मिजालैर्नैशेऽन्धकारे दिशि दक्षिणस्याम् ।
सांवत्सरावेदितदिग्विभागे भूपोऽर्घमुर्व्यां प्रयतः प्रयच्छेत् ॥१६॥

कालोद्भवैः सुरभिभिः कुसुमैः फलैश्च
रत्नैश्च सागरभवैः कनकाम्बरैश्च ।
धेन्वा वृषेण परमान्नयुतैश्च भक्ष्यै-
र्दध्यक्षतैः सुरभिधूपविलेपनैश्च ॥१७॥

Slokas 16-17.—At the time when the nocturnal darkness is just pierced by the mass of Aruna's rays, the king being pure should offer in the south on the Earth the

presents consisting of fragrant flowers and fruits of the season, of gems from the sea, of gold, garment, milch cows, bulls, Payasa, edible curd, coloured rice, fragrant incense and pastes when the particular direction of the rise is announced by the astronomer.

नरपतिरिममर्घं श्रद्दधानो दधानः
प्रविगतगददोषो निर्जिताराातिपक्षः ।
भवति यदि च दद्यात्सप्तवर्षाणि सम्य-
ग्जलनिधिरशनायाः स्वामितां याति भूमेः ॥१८॥

Sloka 18.—Should a king make these offerings with a devout heart, he would be free from all diseases, and conquer the entire host of his enemies. If he should make such offerings for a period of seven years continuously according to rules, he would rule over the entire earth girdled by the ocean.

द्विजो यथालाभमुपाहृतार्घः प्राप्नोति वेदान् प्रमदाश्च पुत्रान् ।
वैश्यश्च गां भूरि धनं च शूद्रो रोगक्षयं धर्मफलं च सर्वे ॥१९॥

Sloka 19.—Should a Brahmin make the offerings according to his status, he would be blessed with a thorough knowledge of the Vedas, a charming wife and sons. If he be a Vaisya, he would get cattle. If he be a Sudra, he would become very wealthy. All persons in general who may undertake this will be free from diseases and will get benefits of virtue.

रोगान् करोति परुषः कपिलस्त्ववृष्टिं
धूम्रो गवामशुभकृत्स्फुरणो भयाय ।
माञ्जिष्ठरागसदृशः क्षुधमाहवांश्च
कुर्यादणुश्च पुररोधमगस्त्यनामा ॥२०॥

Sloka 20.—Agasthya causes diseases when he is rough ; drought, when he is russet ; harm to cows, if smoky ; if he should be throbbing, there would be fear engendered ; if similar to madder in colour, he brings famine and wars ; when he is tiny, he forebodes the siege of the town.

शातकुम्भसदृशः स्फटिकाभस्तर्पयन्निव महीं किरणाग्रैः ।
दृश्यते यदि तदा प्रचुरान्ना भूर्भवत्यभयरोगजनाढ्या ॥२१॥

Sloka 21.—If he shines like gold or crystal and appears to refresh, as it were, the Earth with streams of his rays, the country will have plenty of food and team with a contented and healthy population.

तथा च गर्गः ।

शङ्खकुन्देन्दुगोक्षीरमृणालरजतप्रभः ।
दृश्यते यद्यगस्त्यः स्यात्सुभिक्षक्षेमकारकः ॥
वैश्वानरार्चिप्रतिमैर्मांसशोणितकर्दमैः ।
रणैर्भयैश्च विविधैः किञ्चिच्छेषायते प्रजा ॥

उल्कया विनिहतः शिखिना वा क्षुद्भयं मरकमेव विधत्ते ।
दृश्यते स किल हस्तगतेऽर्के रोहिणीमुपगतेऽस्तमुपैति ॥२२॥

Sloka 22.—If he be struck by a meteor or comet, he will bring danger of famine and pestilence. It is said that he rises when the Sun is in the asterism Hasta and sets when the Sun has reached Rohini.*

* "See Colebrooke, *l.c.* His statement that there are three periods of rising and setting, according to Utpala, is not quite exact. On the contrary, Utpala expressly intimates that the rising of Canopus when the Sun stands in Hasta, is contrary to science, and only repeated by the author out of deference for the Ancients. He says किलेत्यागमसूचने, which is quite true ; where our author uses किल, it is so much as *relata refero* यद्यपि गणितसाम्यं न भवति तथाप्याचार्येण पूर्वशास्त्रदृष्टत्वात् कृतम् । The three periods of rising are

enumerated by Parasara, as quoted by Utpala. Here part of the passage:

तथा च पराशरः। हस्तस्थे सवितर्युदेति रोहिणीसंस्थे प्रवसति। अथास्य त्रिविधश्चारोदयकालो दृष्टः। आश्वयुग्बहुलाष्टमीपञ्चदश्योः कार्तिकाष्टम्यां वा। तत्राश्वयुग्बहुलोदितः सुवृष्टिक्षेमान्नसम्पत्करः।" —Dr. Kern.

अपि च। हन्यादुल्का यदागस्त्यं केतुर्वाप्युपधूपयेत्।
दुर्भिक्षं जनमारश्च तदा जगति जायते॥
सुस्निग्धवर्णः श्वेतश्च शातकुम्भसमप्रभः।
मुनिः क्षेमसुभिक्षाय प्रजानामभयाय च॥

Thus ends the 12th Adhyaya on the 'Course of Agasthya.'

सप्तर्षिचारः ॥१३॥ The Seven Sages.

सैकावलीव राजति ससितोत्पलमालिनी सहासेव।
नाथवतीव च दिग्यैः कौवेरी सप्तभिर्मुनिभिः॥१॥
ध्रुवनायकोपदेशान्नरिनर्त्तीवोत्तरा भ्रमद्भिश्च।
यैश्चारमहं तेषां कथयिष्ये वृद्धगर्गमतात्॥२॥

Slokas 1-2.—I shall describe according to the theory of Sage Vriddha Garga, the course of the Seven Seers, by whom the northern region has a lord as it were, through whom she shines as if adorned with a necklace of pearls, like a maiden with a joyful countenance wearing a wreath of white lotuses; the seers by whose circular movements, the northern region seems verily dancing at the instruction of the Pole-Star, the leader.

तथा च भट्टब्रह्मगुप्तः।

ध्रुवयोर्बद्धं सव्यगममराणां क्षितिजसंस्थमुडुचक्रम्।
अपसव्यगमसुराणां भ्रमति प्रवहानिलक्षिप्तम्॥
तेषां मुनीनां चारमहं वृद्धगर्गमतात् कथयिष्ये।
वृद्धगर्गो नाम महामुनिस्तन्मतात्तत्कृताच्छास्त्रात्॥ इति

आसन्मघासु मुनयः शासति पृथ्वीं युधिष्ठिरे नृपतौ ।
षड्द्विकपञ्चद्वियुतः शककालस्तस्य राज्ञश्च ॥३॥

Sloka 3.—The Seven Sages were in the lunar mansion—Magha—when King Yudhishtira was ruling over the earth, the period of that King being 2526 years before the commencement of the Saka (Vikramarka?) era.

The assumption made by certain commentators that शक should invariably refer to Vikrama Saka (56 B. C.) does not seem to be altogether correct. For, it is said in the Mahabharata that Kali set in soon after Krishna's departure. This should be 3102 B. C. Hence the age of Yudhishtira should be somewhere at the earlier part of the 32nd century before Christ. Subtracting 2526 from this figure we find that the Saka referred to in the Sloka should be in the 7th Century B. C. (far earlier than the age of the Buddha —5th century B. C.). Hence the above remark.

तथा च वृद्धगर्गः ।
कलिद्वापरसन्धौ तु स्थितास्ते पितृदैवतम् ।
मुनयो धर्मनिरताः प्रजानां पालने रताः ॥

एकैकस्मिन्नृक्षे शतं शतं ते चरन्ति वर्षाणाम् ।
प्रागुदयतोऽप्यविवराद्दृश्यन्नयति तत्र संयुक्ताः ॥४॥

Sloka 4.—The sages in their course remain for a period of 100 years in each lunar mansion. Whichever star to the east of which the sages rise, makes them conspicuous, in that they are said to be posited.

प्रागुत्तरतश्चैते सदोदयन्ते ससाध्वीकाः is another reading.

According to this reading, the meaning will be "they rise constantly in the northeast, together with the chaste Arundhatee."

तथा च कश्यपः ।

शतं शतं तु वर्षाणामेकैकस्मिन् महर्षयः ।
नक्षत्रे निवसन्त्येते ससाध्वीका महातपाः ॥

पूर्वे भागे भगवान्मरीचिरपरे स्थितो वसिष्ठोऽस्मात् ।
तस्माङ्गिरास्ततोऽत्रिस्तस्मात्रः पुलस्त्यश्च ॥५॥
पुलहः क्रतुरिति भगवानासन्ना अनुक्रमेण पूर्वाद्यात् ।
तत्र वसिष्ठं मुनिवरमुपाश्रितारुन्धती साध्वी ॥६॥

Slokas 5-6—Sage Marichi is situated in the east ; to the west of him is Vasishta ; to his west is Angiras ; and to the west of Angiras is situated Atri ; in his neighbourhood can be seen Pulasthya. Next to him are in order Pulaha and Kratu. Arundhatee, the paragon of virtue, is following the great Sage Vasishta.

उल्काशनिधूमाद्यैर्हता विवर्णा विरश्मयो ह्रस्वाः ।
हन्युः खं खं वर्गं विपुलाः स्निग्धाश्च तद्वृद्ध्यै ॥७॥

Sloka 7.—When these stars are pale, devoid of beams, vexed by meteors, thunderbolts, smoke and the like, or tiny, they will destroy severally their own dependencies (as stated below), while they tend to make the same prosper if they appear large and bright.

तथा च वृद्धगर्गः ।
उल्कया केतुना वापि धूमेन रजसापि वा ।
हता विवर्णाः स्वल्पा वा किरणैः परिवर्जिताः ॥
खं खं वर्गं तदा हन्युर्भुनयः सर्व एव ते ।
विपुलाः स्निग्धवर्णाश्च स्ववर्गपरिपोषकाः

गन्धर्वदेवदानवमन्त्रौषधिसिद्धयक्षनागानाम् ।
पीडाकरो मरीचेर्ज्ञेयो विद्याधराणां च ॥८॥
शकयवनदरदपारतकाम्बोजांस्तापसान्वनोपेतान् ।
हन्ति वसिष्ठोऽभिहतो विवृद्धिदो रश्मिसम्पन्नः ॥९॥
अङ्गिरसो ज्ञानयुता धीमन्तो ब्राह्मणाश्च निर्दिष्टाः ।
अत्रेः कान्तारभवा जलजान्यम्भोनिधिः सरितः ॥१०॥

रक्षःपिशाचदानवदैत्यभुजङ्गाः स्मृताः पुलस्त्यस्य ।
पुलहस्य तु मूलफलं क्रतोस्तु यज्ञाः सयज्ञभृतः ॥११॥

Slokas 8-11—Marichi is to be understood to do harm (when vexed) to the Gandharvas, Gods, demons, spells, herbs, angels, Yakshas, Nagas and Vidyadharas. Vasishta, when hurt, proves destructive to the Sakas, Yavanas, Daradas, Paratas, Kambojas and hermits living in the forest; when radiant, he bestows prosperity.

Scholars, intelligent men and Brahmins are enumerated as belonging to Angiras; and foresters, aquatic products, the ocean and rivers are allotted to Sage Atri.

Giants, devils, demons, Daityas and serpents are said to belong to Pulasthya; to Pulaha, roots and fruits, and to Kratu, sacrifices and sacrificers.

तथा च वृद्धगर्गः ।

देवदानवगन्धर्वाः सिद्धपन्नगराक्षसाः ।
नागा विद्याधराः सर्वे मरीचेः परिकीर्तिताः ॥
यवनाः पारताश्चैव काम्बोजा दरदाः शकाः ।
वसिष्ठस्य विनिर्दिष्टास्तापसा वनमाश्रिताः ॥
धीमन्तो ब्राह्मणा ये च ज्ञानविज्ञानपारगाः ।
रूपलावण्ययुक्ता मुनेरङ्गिरसः स्मृताः ॥
कान्तारजास्तथाम्भोजा अत्रेर्ये सरिदाश्रिताः ।
पिशाचा दानवा दैत्या भुजङ्गा राक्षसास्तथा ॥
पुलस्त्यस्य विनिर्दिष्टाः पुष्पं मूलं फलं च यत् ।
तत्सर्वं पुलहस्योक्तं यज्ञा यज्ञभृतश्च ये ॥
क्रतोरेव विनिर्दिष्टा वेदज्ञा ब्राह्मणास्तथा ॥

Thus ends the 13th Adhyaya on the 'Course of the Seven Sages.'

कूर्मविभागाध्यायः ॥१४॥ Kurma Vibhaga.

With reference to our Puranas, it can be ascertained that जम्बूद्वीप-Jambudweepa (one of the seven continents surrounding the mountain Meru) was divided into nine sub-continents each being termed a वर्ष-Varsha. These nine divisions are (1)कुरु-Kuru (2) हिरण्मय-Hiranmaya (3) रम्यक-Ramyaka (4) इलावृत-Ilavrita (5) हरि-Hari (6) केतुमाला-Ketumala (7) भद्राश्व-Bhadraswa (8) किन्नर-Kinnara and (9) भारत-Bharata. The name of the Adhyaya suggests in itself that the word कूर्म-Kurma instead of being literally translated as 'tortoise' should be construed to mean 'Globe.' This is further supported by the first Sloka of the chapter which starts with nine divisions of the 27 lunar mansions—each division consisting of 3 stars commencing from Krittika. The reader will note that the original divisions of the zodiac started from the first quarter of Krittika, the star owned by the Sun, the lord of the nine planets.

That our ancient authors went hand in hand with a thorough knowledge of the 18 Puranas is another reason for us to interpret कूर्म as Globe. For जयदेव-Jayadeva, the poet, in his गीतगोविन्द-Gitagovinda, while describing the 10 incarnations of Vishnu as

वेदानुद्धरते जगन्निवहते भूगोलमुद्बिभ्रते
दैत्यं दारयते बलिं छलयते क्षत्रक्षयं कुर्वते ।
पौलस्त्यं जयते हलं कलयते कारुण्यमातन्वते
म्लेच्छान्मूर्च्छयते दशाकृतिकृते कृष्णाय तुभ्यं नमः ॥

observes the कूर्मावतार as 'जगन्निवहेत' (one who carries the Globe on his back) and this interpretation is now taken advantage of.

Also क्षितिरतिविपुलतरे । तव तिष्ठति पृष्ठे । धरणीधरणकिण चक्रगरिष्ठे
केशव धृतकच्छपरूप जय जगदीश हरे ।

Also compare the following सुभाषित —

यो धत्ते शेषनागं तदनु वसुमतीं स्वर्गपातालयुक्तां
युक्तां सर्वैः समुद्रैर्हिमगिरिकनकप्रस्थमुख्यैर्नगेन्द्रैः ।
एतद्ब्रह्माण्डमस्यामृतघटसदृशं भाति वंशे मुरारेः
पायाद्वः कूर्मदेहः प्रकटितमहिमा माधवः कामरूपी ॥

The following remarks of Dr. H. Kern on the subject will also be of interest :

"The word *Kurma* is the specific Sanskrit form of a word once common to all Indo-European tongues, viz, *Kurma*, Lat. *culmus*, Teuton. *holm*, etc. It does not originally denote the 'tortoise' itself, but its back, for the proper meaning is "mound, buckle, half-globe, holm." Even in Sanskrit, in such compounds as *Kurmonnata*, the word signifies the form of the back of the tortoise. At the time when the word *Kurma Vibhaga* became current, *Kurma* was taken in its proper sense. Yet in later times, they wholly mistook the meaning and made an absurd drawing, representing a tortoise, as if *Kurma* could denote a level ! The rendering by 'Globe' is not wholly exact, since properly only a half-globe, a *holm* is supposed to be raised above the waters."

नक्षत्रत्रयवर्गैराग्नेयाद्यैर्व्यवस्थितैर्नवधा ।
भारतवर्षे मध्यप्रागादिविभाजिता देशाः ॥१॥

Sloka 1—To the nine triads of stars commencing from Krittika belong the nine regions of the earth having Bharata Varsha as its centre and proceeding thence to the East, South-east, etc.

तथा च गर्गः ।
कृत्तिकाद्यैस्त्रिनक्षत्रैर्भवगैर्नवभिः क्षितिः ।
कल्पिता मध्यदेशादौ प्रागादिक्रमयोगतः ॥
कृत्तिकाद्यस्त्रिनक्षत्रो मध्यदेशे गणो यदा ।
पापैरुपहतो हन्ति मध्यदेशाखिलांस्तदा ॥
रौद्राधिको हन्ति पूर्वां सार्पाद्यः पूर्वदक्षिणाम् ।
आर्यम्णाद्यस्तथा याम्यां स्वात्याद्यो दक्षिणापराम् ॥
त्वैष्ट्राद्यः पश्चिमामाशां वैश्वाद्यश्चापरोत्तराम् ।
वारुण्याद्यो हन्ति सौम्यां पौष्णाद्यः शूलिनो दिशम् ॥

मद्रारिमेदमाण्डव्यसालवनीपोज्जिहानसंख्याताः ।
मरुवत्सघोषपायुनसारस्वतमत्स्यमाध्यमिकाः ॥२॥
माथुरकोपज्योतिषधमोरण्यानि शूरसेनाश्च ।
गौरग्रीवोदेहिकपाण्डुगुडाश्वत्थपाञ्चालाः ॥३॥
साकेतकङ्ककुरुकालकोटिकुकुराश्च पारियात्रनगः ।
औदुम्बरकापिष्ठलगजाह्वयाश्चेति मध्यमिदम् ॥४॥

Slokas 2-4—To the central region belong the following :—Bhadra, Arimeda, Mandavya, Salwa, Neepa, Ujjihana, Sankhyata, Marwar, Vatsa, Ghosha, those of the Yamuna and the Saraswati, Mathsya, Madhyamika, Mathura, Upajyotisha, Dharmaranya, Surasena, Gouragriva, Uddehika, Pandu, Guda, Aswattha, Panchala, Ayodhya, Kanka, Kuru, Kalakoti, Kukura, Pariyatra mountain, Udumbara, Kapisthala and Hastinapura.

अथ पूर्वस्यामञ्जनवृषभध्वजपद्ममाल्यवद्गिरयः ।
व्याघ्रमुखसुह्मकर्वटचान्द्रपुराः शूर्पकर्णाश्च ॥५॥
खसमगधशिबिरगिरिमिथिलसमतटोड्राश्ववदनदन्तुरकाः ।
प्राग्ज्योतिषलौहित्यक्षीरोदसमुद्रपुरुषादाः ॥६॥
उदयगिरिभद्रगौडकपौण्ड्रोत्कलकाशिमेकलाम्बष्ठाः ।
एकपदताम्रलिप्तककोसलका वर्धमानाश्च ॥७॥

Slokas 5-7—To the east are situated the four mountains, *viz.* Anjana, Vrishabhadhvaja, Padma and Malyavan ; then the Vyaghramukhas, Suhma, Karvatas, Chandrapura, the Surpakarnas, Khasas, Magadha, Mount Sibira, Mithila, Samathata, Orissa, the Aswavadanas, the Danturakas, Ptagjyotisha, river Lauhitya, the milky ocean, cannibals, mountain of Sunrise, the Bhadras, Gaudas, Paundras, Utkala, Kasi, Mekala, the Ambashthas, the one-footed people, Tamraliptakas, Kosala and Burdwan.

आग्नेय्यां दिशि कोसलकलिङ्गवङ्गोपवङ्गजठराङ्गाः ।
शौलिकविदर्भवत्सान्ध्रचेदिकाश्चोर्ध्वकण्ठाश्च ॥८॥
वृषनालिकेरचर्मद्वीपा विन्ध्यान्तवासिनस्त्रिपुरी ।
श्मश्रुधरहेमकुड्यव्यालग्रीवा महाग्रीवाः ॥९॥
किष्किन्धकण्टकस्थलनिषादराष्ट्राणि पुरिकदाशार्णाः ।
सह नग्नपर्णशबरैराश्लेषाद्ये त्रिके देशाः ॥१०॥

Slokas 8-10—In the South east are situated Kosala, Kalinga, Vanga, Upavanga, Jatharanga, Saulikas, Vidarbha, the Vatsas, Andhra, Chedi, the Urdhvakanthas, the island of Vrisha, Nalikera Charmadweepa, the inhabitants of the Vindhya range, Tripuri, Smasrudharas, Hemakudya, the Vyalagreevas, the Mahagreevas, Kishkindha, Kantakastthala, the territory of the aborigines, the Purikas, the Dasarnas, naked Sabaras and Parna Sabaras (Sabaras clothed in leaves). These are the regions standing under the group commencing with Aslesha.

अथ दक्षिणेन लङ्का कालाजिनसौरिकीर्णतालिकटाः ।
गिरिनगरमलयदर्दुरमहेन्द्रमालिन्द्यभरुकच्छाः ॥११॥
कङ्कटकङ्कणवनवासिशिबिकफाणिकारकोङ्कणाभीराः ।
आकरवेणावर्तकदशपुरगोनर्दकेरलकाः ॥१२॥
कर्णाटमहाटविचित्रकूटनासिक्यकोल्लगिरिचोलाः ।
क्रौञ्चद्वीपजटाधरकावेर्यो रिष्यमूकश्च ॥१३॥
वैदूर्यशंखमुक्तात्रिवारिचरधर्मपट्टनद्वीपाः ।
गणराज्यकृष्णवेल्लूरपिशिकशूर्पाद्रिकुसुमनगाः ॥१४॥
तुम्बवनकार्मणेयकयाम्योदधितापसाश्रमा ऋषिकाः ।
काञ्चीमरुचीपट्टनचेर्यार्यकसिंहला ऋषभाः ॥१५॥
बलदेवपट्टनं दण्डकावनतिमिङ्गिलाशना भद्राः ।
कच्छोऽथ कुजरदरी सताम्रपर्णीति विज्ञेयाः । १६॥

Slokas 11-16—In the south are situated Lanka, the Kalajinas, Saurikeernas, Talikatas, Girinagara, the Malaya, Dardura, Mahendra and Malindya hills, the Bharukachchas, the Kankatas, Kankanas, Vanavasi, the Sibikas, Phanikaras, Konkans, Abheeras, the nine-region, the Vena river, the Avartakas, Dasapura, the Gonardas, Kerala, Karnatic, the Great forest, Chitrakuta hill, Nasik, Kolla-

giri, the Cholas, the Krauncha island, Jatadharas, the Kaveri, the Rishyamukha (mountain), the mines of Vaidurya, conch shells, and pearls, Atri's hermitage, the mariners, Dharmapattana, the islands, Ganarajya, Krishna Velluru, the Pisikas, the Surpa mountain, mount Kusuma, Tambavana, the Karmaneyakas, the southern ocean, the hermitages, the Risheekas, Kanchi, Maruchipattana, Cheryaryakas, the Simhalese, the Rishabhas, Baladevapattana, Dandaka forest, the whale-eaters, Bhadras, Kachchas, elephant caves and the Tamraparni river.

नैर्ऋत्यां दिशि देशाः पह्लवकाम्बोजसिन्धुसौवीराः ।
वडवामुखारवाम्बष्ठकपिलनारीमुखानर्ताः ॥१७॥
फेणगिरियवनमार्गरकर्णप्रावेयपारशवशूद्राः ।
बर्बरकिरातखण्डक्रव्यादाभीरचंचूकाः ॥१८॥
हेमगिरिसिन्धुकालकरैवतकसुराष्ट्रबादरद्रविडाः ।
स्वात्याद्ये मित्रतये ज्ञेयश्च महार्णवोऽत्रैव ॥१९॥

Slokas 17-19.—In the southwest, lie the following tracts : of the Pallavas, Kambojas, Sindhu-Sauveeras, Vadavamukhas, Aravas, Ambashthas, Kapilas, Nareemukhas, Anartas, the Phenagiri, Yavanas, Margaras, Karnapraveyas, Parasavas, Sudras, Barbaras, Kiratas, Khandas, Kravyadas (raw-meat-eaters), Abheeras, Chanchukas, the Hemagiri, the Indus, the Kalakas, the Raivatakas, the Sourashtras, the Badaras and the Dravidas. These and the great ocean stand under the group of asterisms headed by Swati.

अपरस्यां मणिमान् मेघवान् वनौघः क्षुरार्पणोऽस्तगिरिः ।
अपरान्तकशान्तिकहैहयप्रशस्ताद्रिवोकाणाः ॥२०॥
पञ्चनदरमठपारततारक्षितिजङ्घवैश्यकनकशकाः ।
निर्मर्यादा म्लेच्छा ये पश्चिमदिक्स्थितास्ते च ॥२१॥

Slokas 20-21—In the west are the Manimath and Meghavat hills, Vanaugha, Mount Kshurarpana, Asthagiri, the Aparanthakas, Santikas, Haihayas, Mount Prasasta, the Vokkanas, the Punjab, Ramathas, Paratas, Tarakshiti, the Jringas, Vaisyas, Gold-Scythians and all the lawless hordes of barbarians living in the west.

दिशि पश्चिमोत्तरस्यां माण्डव्यतुषारतालहलमद्राः ।
अश्मककुलूतहलडाः स्त्रीराज्यनृसिंहवनखस्थाः ॥२२॥
वेणुमती फल्गुलुका गुलुहा मरुकुच्छचर्मरङ्गाख्याः ।
एकविलोचनशूलिकदीर्घग्रीवास्यकोशाश्च ॥२३॥

Slokas 22-23—In the northwest are the Mandavyas, Tusharas, Talas, Halas, Madras, Asmakas, Kulutas, Haladas, the kingdom of Women, Nrisimha forest, the Khastthas, the river Venumatee, the Phalgulukas, Guluhas, Marukuchchas, Charmarangas, the one-eyed men, Sulikas, Deerghagreevas, Deerghasyas and Deerghakosas

उत्तरतः कैलासो हिमवान् वसुमान् गिरिर्धनुष्मांश्च ।
क्रौञ्चो मेरुः कुरवस्तथोत्तराः क्षुद्रमीनाश्च ॥२४॥
कैकयवसातियामुनभोगप्रस्थार्जुनायनाग्नीध्राः ।
आदर्शान्तर्द्वीपित्रिगर्ततुरगाननाः श्वमुखाः ॥२५॥
केशधरचिपिटनासिकदासेरकवाटधानशरधानाः ।
तक्षशिलपुष्कलावतकैलावतकण्ठधानाश्च ॥२६॥
अम्बरमद्रकमालवपौरवकच्छारदण्डपिङ्गलकाः ।
माणहलहूणकोहलशीतकमाण्डव्यभूतपुराः ॥२७॥
गान्धारयशोवतिहैमतालराजन्यखचरगव्याश्च ।
यौधेयदासमेयाः श्यामाकाः क्षेमधूर्ताश्च ॥२८॥

Slokas 24-28—In the north, lie the mountains known as Kailasa, Himalaya, Vasumat, Dhanushmat, Krauncha

and Meru, the Kuru country (north and south), the Kshudra meenas, Kaikayas, Vasatis, Yamunas, Bhogaprasttha, the Arjunayanas, Agneedhras, Adarsas, Antardweepa, Trigartha, the Turagananas, the Svamukhas, Kesadharas, Chipitanasikas (flat noses), Daserakas, Vatadhanas, Saradhanas, Taxila, Pushkalavata, Kailavata, the Kanthadhanas, Ambaravata, Madrakas, Malwa, Pauravas, Kachcharas, Dandapingalakas, Manahalas, Huns, Kohalas, Seetakas, Mandavyas, Bhutapura, Gandhara, Yasovatee, the Hematalas, Kshatriyas, the Khacharas, the Gavyas, the Yaudheyas, Dasameyas, Syamakas and Kshemadhurtas.

ऐशान्यां मेरुकनष्टराज्यपशुपालकीरकाश्मीराः ।
अभिसारदरदतङ्गणकुलूतसैरिन्ध्रवनराष्ट्राः ॥२९॥
ब्रह्मपुरदार्वडामरवनराज्यकिरातचीनकौणिन्दाः ।
भल्लाः पटोलजटासुरकुनटखसघोषकुचिकाख्याः ॥३०॥
एकचरणानुविद्धाः सुवर्णभूर्वसुधनं दिविष्टाश्च ।
पौरवचीरनिवासित्रिनेत्रमुञ्जाद्रिगान्धर्वाः ॥३१॥

Slokas 29-31—In the north east are situated Meruka, Nashtarajya, Pasupala, Keera, Kashmir, the Abhitaras, Daradas, Tanganas, Kulutas, Sairindhras, Vanarashtras, Brahmapura, the Darvas, Damaras, Vanarajya, Kiratas, China, the Kaunindas, Bhallas, Patolas, Jatasuras, Kunatas, Khasas, Ghoshas, Kuchikas, one-footed men, the Anuviddhas, gold regions, Vasudhanas, Divishtas, Pauravas, people clad in bark, Trinetras, Mount Munja and the Gandharvas.

वर्गैराग्नेयाद्यैः क्रूरग्रहपीडितैः क्रमेण नृपाः ।
पाञ्चालो मागधिकः कालिङ्गश्च क्षयं यान्ति ॥३२॥

MINISTRY OF CULTURE · GOVERNMENT OF INDIA · संस्कृति मंत्रालय · भारत सरकार

GSL

आवन्तोऽथानर्त्तो मृत्युं चायाति सिन्धुसौवीरः ।
राजा च हारहौरो मद्रशोऽन्यश्च कौणिन्दः ॥३३॥

Slokas 32-33—When these groups of asterisms beginning with Krittika are hurt by malefic planets, the kings of the following countries will in their order be destroyed :—Panchala, Magadha, Kalinga, Avantee, Anarta, Sindhusauveera, Harahoura, Madra and Kuninda.

Thus ends the 14th Adhyaya on the 'Divisions of the Globe.'

नक्षत्रव्यूहः ॥१५॥ Allotment of animate and inanimate objects to the several asterisms.

आग्नेये सितकुसुमाहिताग्निमन्त्रज्ञसूत्रभाष्यज्ञाः ।
आकरिकनापितद्विजघटकारपुरोहिताब्दज्ञाः ॥१॥

Sloka 1.—To Krithika are assigned: white flowers, Brahmins performing daily Agnihotra, reciters of sacred hymns, those who know the sacrificial rules, grammarians, miners, barbers, Brahmins, potters, priests and astrologers.

रोहिण्यां सुव्रतपण्यभूपधनियोगयुक्तशाकटिकाः ।
गोवृषजलचरकर्षकशिलोच्चयैश्वर्यसम्पन्नाः ॥२॥

Sloka 2.—To Rohini are assigned: observers of vows, merchandises, kings, wealthy persons, Yogins, cartmen, cows, bulls aquatic animals, agriculturists, mountains and men in authority.

मृगशिरसि सुरभिवस्त्राब्जकुसुमफलरत्नवनचरविहङ्गाः ।
मृगसोमपीथिगान्धर्वकामुका लेखहाराश्च ॥३॥

Sloka 3.—To Mrigasiras—fragrant things, garments, aquatic products, flowers, fruits, gems, foresters, birds,

beasts, drinkers of Soma juice, musicians, lovers and letter-bearers.

रौद्रे वधबन्धानृतपरदारस्तेयशाठ्यभेदरताः ।
तुषधान्यतीक्ष्णमन्त्राभिचारवेतालकर्मज्ञाः ॥४॥

Sloka 4.—To Ardra—Slayers, catchers, liars, adulterers, thieves. rogues, sowers of discord, husk-grain, cruel-minded people, charmers, sorcerers and men versed in the art pertaining to goblins.

आदित्ये सत्यौदार्यशौचकुलरूपधीयशोऽर्थयुताः ।
उत्तमधान्यं वणिजः सेवाभिरताः सशिल्पजनाः ॥५॥

Sloka 5.—To Punarvasu—truthful, charitably-disposed, pure, high-born, handsome, intelligent, renowned and rich men, valuable grain, merchants, servants and artisans.

पुष्ये यवगोधूमाः शालीक्षुवनानि मन्त्रिणो भूपाः ।
सलिलोपजीविनः साधवश्च यज्ञेष्टिसक्ताश्च ॥६॥

Sloka 6.—To Pushya—barley, wheat, rice, sugarcane, forests, ministers, kings, fishermen and the like, honest-folk and persons engaged in big and small sacrifices.

अहिदेवे कृत्रिमकन्दमूलफलकीटपन्नगविषाणि ।
परधनहरणाभिरतास्तुषधान्यं सर्वभिषजश्च ॥७॥

Sloka 7.—To Aslesha—counterfeits, bulbs, roots, fruits, worms, reptiles, poison, robbers, husk-grain and all classes of physicians.

पित्र्ये धनधान्याढ्याः कोष्ठागाराणि पर्वताश्रयिणः ।
पितृभक्तवणिक्शूराः क्रव्यादाः स्त्रीद्विषो मनुजाः ॥८॥

Sloka 8.—To Magha—people rich in money and corn, granaries, mountaineers, men who are dovoted to their elders and manes, merchants, heroes, carnivorous beings and women-haters.

प्राक्फल्गुनीषु नटयुवतिसुभगगान्धर्वशिल्पिपण्यानि ।
कर्पासलवणमक्षिकतैलानि कुमारकाश्चापि ॥९॥

Sloka 9.—To Purvaphalguni—actors, young damsels, amiable persons, musicians, artists, merchandises, cotton, salt, honey, oil and boys.

आर्यम्णे मार्दवशौचविनयपाखण्डिदानशास्त्ररताः ।
शोभनधान्यमहाधनकर्मानुरताः समनुजेन्द्राः ॥१०॥

Sloka 10.—To Uttaraphalguni—mild, pure, modest, heretical, charitable and learned persons, fine corn, highly wealthy men, those intent on their duties and kings.

हस्ते तस्करकुञ्जररथिकमहामात्रशिल्पिपण्यानि ।
तुषधान्यं श्रुतयुक्ता वणिजस्तेजोयुताश्चात्र ॥११॥

Sloka 11.—To Hasta—robbers, elephants, charioteers elephant-drivers, artisans, merchandises, husked-grain, men versed in the Vedas, traders and energetic men.

त्वाष्ट्रे भूषणमणिरागलेख्यगान्धर्वगन्धयुक्तिज्ञाः ।
गणितपटुतन्तुवायाः शालाक्या राजधान्यानि ॥१२॥

Sloka 12.—To Chittra—persons skilled in the art of ornamenting, jewelry, painting, writing, singing and perfumery, as well as mathematicians, weavers, opthalmic physicians and king's corn.

स्वातौ खगमृगतुरगा वणिजो धान्यानि वातबहुलानि ।
अस्थिरसौहृदलघुसत्त्वतापसाः पण्यकुशलाश्च ॥१३॥

Sloka 13—.To Swati—birds, beasts, horses, traders, corn, such produces of the field as cause flatulence (கடலை, Bengal gram, etc), fickle-minded friends, feeble characters, ascetics and connoisseurs of wares.

इन्द्राग्निदैवते रक्तपुष्पफलशाखिनः सतिलमुद्गाः ।
कर्पासमाषचणकाः पुरन्दरहुताशभक्ताश्च ॥१४॥

Sloka 14.—To Visakha—tree with red blossoms and fruits, sesamum, green-gram, cotton, black gram, Bengal gram and men devoted to Indra and Agni.

मैत्रे शौर्यसमेता गणनायकसाधुगोष्ठियानरताः ।
ये साधवश्च लोके सर्वं च शरत्समुत्पन्नम् ॥१५॥

Sloka 15.—To Anuradha—men of prowess, heads of corporations, friends of the good, those delighting in assemblies, travellers, honest people in the world and all things that grow in autumn.

पौरन्दरेऽतिशूराः कुलवित्तयशोऽन्विताः परस्सहृतः ।
विजिगीषवो नरेन्द्राः सेनानां चापि नेतारः ॥१६॥

Sloka 16.—To Jyeshtha—great martial heroes, those that are endowed with noble family, wealth, and fame, thieves, monarchs intent on conquest and commandants.

मूले भेषजभिषजो गणमुख्याः कुसुममूलफलवार्ताः ।
बीजान्यतिधनयुक्ताः फलमूलैर्ये च वर्त्तन्ते ॥१७॥

Sloka 17.—To Moola-medicines, physicians, deacons of corporations, persons dealing in flowers, roots and fruits, seeds, very rich men and those that feed on fruits and roots.

आप्ये मृदवो जलमार्गगामिनः सत्यशौचधनयुक्ताः ।
सेतुकरवारिजिविकफलकुसुमान्यम्बुजातानि ॥१८॥

Sloka 18.—To Purvashadha—tender-hearted men, navigators, fishermen, aquatic animals, etc., those who are devoted to truth, purity and wealth, constructors of bridges, those that live by water, and aquatic fruits and flowers.

विश्वेश्वरे महामात्रमल्लकारितुरगदेवतासक्ताः ।
स्थावरयोगा भोगान्विताश्च ये तेजसा युक्ताः ॥१९॥

Sloka 19.—To Uttarashadha—mahouts, wrestlers, elephants, horses, devotees of gods, immoveables, warriors, persons enjoying pleasures and militant persons.

श्रवणे मायापटवो नित्योद्युक्ताश्च कर्मसु समर्थाः ।
उत्साहिनः सधर्मा भागवताः सत्यवचनाश्च ॥२०॥

Sloka 20.—To Sravana—jugglers, the ever-active, able, energetic and righteous men, devotees of Vishnu and truthful persons.

वसुमे मानोन्मुक्ताः क्लीबाश्चलसौहृदाः स्त्रियां द्वेष्याः ।
दानाभिरता बहुवित्तसंयुताः शमपराश्च नराः ॥२१॥

Sloka 21.—To Dhanishtha—men without pride, eunuchs, fickle friends, men obnoxious to their wives, charitable, very rich and peace-loving persons.

वरुणेशे पाशिकमत्स्यबन्धजलजानि जलचराजीवाः ।
सौकरिकरजकशौण्डिकशाकुनिकाश्चापि वर्गेऽस्मिन् ॥२२॥

Sloka 22.—To Satabhishak—snarers, anglers, aquatic products and dealers in fish, etc., as well as boar-hunters, washermen, distillers and fowlers.

आजे तस्करपशुपालहिंसकीनाशनीचशठचेष्टाः ।
धर्मव्रतैर्विरहिता नियुद्धकुशलाश्च ये मनुजाः ॥२३॥

Sloka 23.—To Purvabhadra—robbers, cowherds, murderous persons, niggards, low and false-hearted people, those who are devoid of virtue and religious observances, and those that are clever in duel.

आहिर्बुध्न्ये विप्राः क्रतुदानतपोयुता महाविभवाः ।
आश्रमिणः पाखण्डा नरेश्वराः सारधान्यं च ॥२४॥

Sloka 24.—To Uttarabhadra—Brahmins, those that are devoted to sacrifices, charity and penance, very rich persons, hermits, heretics, monarchs and valuable corn.

पौष्णे सलिलजफलकुसुमलवणमणिशङ्खमौक्तिकाब्जानि ।
सुरभिकुसुमानि गन्धा वणिजो नौकर्णधाराश्च ॥२५॥

Sloka 25.—To Revati—aquatic fruits, flowers and the like, salt, gems, conch shell, pearls, lotuses, perfumes, fragrant flowers, traders and helmsmen.

अश्विन्यामश्वहराः सेनापतिवैद्यसेवकास्तुरगाः ।
तुरगारोहा वणिजो रूपोपेतास्तुरगरक्षाः ॥२६॥

Sloka 26.—To Aswini—horse-dealers, commandants, physicians, attendants, horses, horse-riders, traders, handsome persons and horse-grooms.

याम्येऽसृक्पिशितभुजः क्रूरा वधबन्धताडनासक्ताः ।
तुषधान्यं नीचकुलोद्भवा विहीनाश्च सत्वेन ॥२७॥

Sloka 27.—To Bharani—those that feed on blood and flesh, cruel men, slayers, catchers, cudgellers, husk-grain, low-born persons and men wanting in character.

पूर्वात्रयं सानलमग्रजानां राज्ञां तु पुष्येण सहोत्तराणि ।
सपौष्णमत्र पितृदैवतं च प्रजापतेर्यं च कृषीवलानाम् ॥२८॥
आदित्यहस्ताभिजिदाश्विनानि वणिग्जनानां प्रवदन्ति तानि ।
मूलत्रिनेत्रानिलवारुणानि भान्युग्रजातेः प्रभविष्णुतायाः ॥२९॥

सौम्यैन्द्रचित्रावसुदैवतानि सेवाजनस्वाम्यमुपागतानि ।
सार्पं विशाखा श्रवणो मरण्यश्चण्डालजातेरभिनिर्दिशन्ति ॥३०॥

Slokas 28-30.—The three asterisms Purvaphalguni, Purvashadha and Purvabhadrapada as well as Krittika belong to the Brahmin class. The three Uttaras along with Pushya belong to the Kshatriya class. Revati, Rohini, Anuradha and Magha belong to the husbandmen. Punarvasu, Hasta, Abhijit and Aswini belong to the merchant class. Moola, Ardra, Swati and Satabhishak belong to the powerful class of cruel persons. Mrigasiras, Jyeshtha, Chittra and Dhanishtha own the servant class. Aslesha, Visakha, Sravana and Bharani belong to the outcasts.

रविरविसुतभोगमागतं क्षितिसुतभेदनवक्रदूषितम् ।
ग्रहणगतमथोल्कया हतं नियतमुषाकरपीडितं च यत् ॥३१॥
तदुपहतमिति प्रचक्षते प्रकृतिविपर्ययमातमेव वा ।
निगदितपरिवर्गदूषणं कथितविपर्ययगं समृद्धये ॥३२॥

Slokas 31-32.—A lunar mansion is said to be hurt when occupied by the Sun or Saturn, when damaged by Mars cutting through or retrograding in it, when merged in an eclipse, when hit by a meteor, when manifestly crushed by the Moon, or in short, when something extraordinary happens with it. All this is destructive to the forementioned dependency of the particular asterism, whereas the contrary augurs prosperity.

तथा च कश्यपः

शनैश्चरस्य सूर्यस्य यद्भं भोगमागतम् ।
धरित्रीतनयेनापि भिन्नं वक्रप्रदूषितम् ॥
राहुग्रस्तमथोल्काभिर्हतमुत्पातदूषितम् ।

चन्द्रेण पीडितं यच्च प्रकृतेरन्यथा स्थितम् ॥
तच्चोपहतकं विन्द्यान्नक्षत्रं हन्ति सर्वदा ।
स्ववर्गमन्यथा नित्यं पुष्णाति निरुपद्रवम् ॥

Thus ends the 15th Adhyaya on the—"Nakshatras"

ग्रहभक्तियोगः ॥१६॥ **Countries, People, and Things belonging to the domain of each planet.**

प्राङ्नर्मदार्द्धशोणोड्रवङ्गसुह्माः कलिङ्गबाह्लीकाः ।
शकयवनमगधशबरप्राग्ज्योतिषचीनकाम्बोजाः ॥१॥
मेकलकिरातविटका बहिरन्तःशैलजाः पुलिन्दाश्च ।
द्रविडानां प्रागर्द्धं दक्षिणकूलं च यमुनायाः ॥२॥
चम्पोदुम्बरकौशाम्बिचोदिविन्ध्याटवीकालिङ्गाश्च ।
पुण्ड्रा गोलाङ्गुलश्रीपर्वतवर्द्धमानानि ॥३॥
इक्षुमतीत्यथ तस्करपारतकान्तारगोपबीजानाम् ।
तुषधान्यकटुकतरुकनकदहनविषमसमरशूराणाम् ॥४॥
भेषजभिषक्चतुष्पदकृषिकरनपहिंस्रयायिचौराणाम् ।
व्यालारण्ययशोयुततीक्ष्णानां भास्करः स्वामी ॥५॥

Slokas 1-5.—The Sun presides over the eastern half of the Narmada District, the Sone, Orissa, Vanga, Suhma, Kalinga, Balkh, Scythians, Yavanas, Magadha, Sabaras, Prakjyotisha, China, Kamboja, Mekala, Kirata, Vitaka, people in and outside mountains, Pulindas, eastern half of the Dravidas, the south bank of the Jumna, Champa, Udumbara, Kausambi, Chedi, Vindhya forest, Pundra, Golangula, Sriparvata, Burdwan, river Ikshumatee, robbers, Paratas, wilderness, herdsmen, seeds, husk-grain, pungent substances, trees, gold, fire, poison, heroes,

medicines, physicians, quadrupeds, ploughmen, kings, evil-doers, chiefs on march, thieves, serpents, woods, renowned men and men of cruel disposition.

तथा च काश्यपः ।

प्रागर्द्धं नर्मदायाश्च शोणः शबरमागधाः ।
उड्रा वङ्गाः कलिङ्गाश्च वल्हीका यवनाः शकाः ॥
काम्बोजा मेकलाः सुह्माः प्राग्ज्योतिषाकेरातकाः ।
चीनाः सर्वे सुशैलेयाः पार्वता बहिरन्तजाः ॥
यमुनाया याम्यकूलं कौशाम्ब्यौदुम्बराणि च ।
विन्ध्याटवी च पुण्ड्राश्च वर्धमानाश्च पर्वताः ॥
श्रीपर्वतश्चेदिपुरं गोलाङ्गूलं तथैव च ।
इक्षुमत्याश्रिता ये च जनाः शूरा मदोत्कटाः ॥
कान्तारमथ गोपाश्च कन्दरास्तस्करास्तथा ।
समरे विषमाः शूरास्तरवः कटुका अपि ॥
चतुष्पदा भेषजं च धान्यं वा भिषजस्तथा ।
अरण्यवासिव्यालाश्च कार्षका बालकास्तथा ॥
गौरपत्यं च किञ्जल्कं पुंसञ्ज्ञा ये च जन्तवः ।
सर्वेषां भास्करः स्वामी तेजस्तेजस्विनामपि ॥

गिरिसलिलदुर्गकोसलभरुकच्छसमुद्ररोमकतुषाराः ।
वनवासितङ्गणहलस्त्रीराज्यमहार्णवद्वीपाः ॥६॥
मधुररसकुसुमफलसलिललवणमणिशङ्खमौक्तिकाज्यानाम् ।
शालियवौषधिगोधूमसोमपाक्रन्दविप्राणाम् ॥७॥
सितसुभगतुरगरीतिकरयुवतिचमूनाथभोज्यवस्त्राणाम् ।
शृङ्गिनिशाचरकार्षकयज्ञविदां चाधिपश्चन्द्रः ॥८॥

Slokas 6.8.—The Moon presides over mountains, fortresses, forts protected by moats, Kosala, Bharukachcha the ocean, Romans, Tocharians, Vanavasi, Tangana, Hala, Strirajya, the islands of the great ocean, sweet things, flowers, fruits, water, salt, jewels, conch shells, pearls, aquatic products, rice, barley, herbs, wheat,

drinkers of Soma-juice, the आक्रन्द kings (in the cycle of 12 kings, they occupy the position of one of the hind spokes—Raghuvamsa IX-15), Brahmins, white objects, beloved person, horses, lovers, young women, commandants, eatables, clothes, horned animals, demons, agriculturists, persons acquainted with Sacrificial rules.

तथा च काश्यपः ।
पर्वता जलदुर्गाश्च कोसलास्तङ्गणा हलाः ।
स्त्रीराज्यं भरुकच्छश्च तुषारा वनवासिनः ॥
मौक्तिकं मणिरत्नकाञ्चनमौषधं कुसुम फलम् ।
द्वीपा महार्णवे वै च मधुरा लवणादयः ॥
गोधूमाः शालयः शृङ्गिकार्षकाश्च यवा अपि ।
सोमपा ब्राह्मणा ये च यज्ञज्ञास्तु सुरासवम् ॥
स्त्रीसौभाग्यसमेताश्च लास्यहास्येक्षितानि च ।
निशाचराधिपश्चन्द्रो हृष्टानां च प्रकीर्तितः ॥

शोणस्य नर्मदायाश्च भीमरथायाश्च पश्चिमाद्धस्थाः ।
निर्विन्ध्या वेत्रवती सिप्रा गोदावरी वेणा ॥९॥
मन्दाकिनी पयोष्णी महानदी सिन्धुमालतीपाराः ।
उत्तरपाण्ड्यमहेन्द्राद्रिविन्ध्यमलयोपगाश्चोलाः ॥१०॥
द्रविडविदेहान्ध्राश्मकभासापरकौङ्कणाः समन्त्रिषिकाः ।
कुन्तलकेरलदण्डककान्तिपुरम्लेच्छसङ्कारिणः ॥११॥
नासिक्यभौगवर्धनविराटविन्ध्याद्रिपार्श्वगा देशाः ।
ये च पिबन्ति सुतोयां तापीं ये चापि गोमतीसलिलम् ॥१२॥
नागरकृषिकरपारतहुताशनाजीविशस्त्रवार्त्तानाम् ।
आटविकदुर्गकर्वटवधिकनृशंसावलिप्तानाम् ॥१३॥
नरपतिकुमारकुञ्जरदाम्भिकडिम्भाभिघातपशुपानाम् ।
रक्तफलकुसुमविद्रुमचमूपगुडमद्यतीक्ष्णानाम् ॥१४॥
कोशभवनाग्निहोत्रिकधात्वाकरशाक्यभिक्षुचौराणाम् ।
शठदीर्घवैरबह्वाशिनां च वसुधासुतोऽधिपतिः ॥१५॥

Slokas 9-15.—Mars presides over the people residing in the western half of the Sonne, Narmada and Bheemaratha, the Nirvindhya, Vetravatee, Sipra, Godavari, Vena, Ganges, Payoshnee, Mahanadee, Sindhu, Malatee, Para, Uttara Pandya, those who live near mount Mahendra, Vindhya, Malaya, Chola, Dravida, Videha, Andhra, Asmaka, Bhasapara, Kounkana, Manthrishika, Kuntala, Kerala, Dandaka, Kantipura, Mlechchas, half-castes, Nassik, Bhogavardhana, Virata, the countries bordering on the Vindhya mountains, people living on the banks of the Taptee and the Gumtee, towns people, agriculturists, Paratas, people who live by fire, warriors, foresters, fortresses, Karvatas, slayers, murderous men, arrogant fellows, kings, boys, elephants, hypocrites, infanticides, shepherds, red fruits and flowers, coral, generals, jaggory, toddy, cruel men, treasury, keepers of sacred fire, mines, Buddhist monks, thieves, rogues vindictive and gluttonous persons.

Sloka 12 is omitted in some editions.

तथा च काश्यपः ।

महेन्द्रविन्ध्यमलयाः सिप्रा वेणा महानदी ।
गोदावर्या नर्मदाया भीमायाः पश्चिमा दिशः ॥
चेदिकाः कौङ्कणा दुर्गा द्रविडा वेत्रवत्यदी ।
मन्दाकिनी पयोष्णी च मालती सिन्धुपारकाः ॥
पाण्ड्याश्चोत्तरदेशस्था विदेहान्ध्राश्मकास्तथा ।
भासापराः कुन्तलाश्च केरला दण्डकास्तथा ॥
नागराः पौरवाश्चैव कार्षकाः शस्त्रवृत्तयः ।
हुताशनाजीविनो ये कुञ्जराः पशुपास्तथा ॥
साङ्ग्रामिका नृशंसाश्च सङ्करश्चोपघातकाः ।
कुमारा भूमिजस्तोक्ता दाम्भिकास्तस्करास्तथा ॥
लोहित्यः सिन्धुनदः सरयूर्गाम्भीरिका रथाख्या च ।
गङ्गाकौशिक्याद्याः सरितो वैदेहकाम्बोजाः ॥१६॥

MINISTRY OF CULTURE · GOVERNMENT OF INDIA · संस्कृति मंत्रालय · भारत सरकार

GSL

मथुरायाः पूर्वार्द्धं हिमवद्द्रोमन्तचित्रकूटस्थाः ।
सौराष्ट्रसेतुजलमार्गपण्यबिलपर्वताश्रयिणः ॥१७॥
उदपानयन्त्रगान्धर्वलेख्यमणिरागगन्धयुक्तिविदः ।
आलेख्यशब्दगणितप्रसाधकायुष्यशिल्पज्ञाः ॥१८॥
चरपुरुषकुहकजीवकशिशुकविशठसूचकाभिचाररताः ।
दूतनपुंसकहास्यज्ञभूततन्त्रेन्द्रजालज्ञाः ॥१९॥
आरक्षकनटनर्तकघृततैलस्नेहबीजतिक्तानि ।
व्रतचारिरसायनकुशलवेसराश्चन्द्रपुत्रस्य ॥२०॥

Slokas 16-20.—Mercury presides over the Lohitya, Indus, Sarayu, Gambheerika, Ratha, Ganges, Kausikee and other rivers, Videha, Kamboja, the eastern half of Muttra, people living in the regions of the Himalaya, Gomanta, Chitrakuta, Saurashtra, bridges, water-routes, merchandise, inhabitants of caverns, hillmen, water-reservoirs, mechanics, songsters, copyists, gem-dyeing-perfumery experts, painters, grammarians, mathematicians, outfitters, preparers of potions securing longevity, artisans, spies, jugglers, infants, poets, imposters, tale-bearers, exorcisers, envoys, eunuchs, buffoons, people versed in demonology and magic, policemen, actors, dancers, ghee, oil, oil-seeds, bitter substances, observers of vows, chemists and mules.

तथा च काश्यपः ।

चित्रकूटगिरौ रम्यो हिमवान् कौशिकी तथा ।
मथुरायाश्च पूर्वार्द्धं लोहित्यः सिन्धुरेव च ॥
गाम्भीरिका च सरयू रथाख्या गण्डकी नदी ।
गान्धर्वा लेखहाराश्च तथोदाराश्च क्षत्रियाः ॥
वैदेहाः सर्वजलजाः काम्बोजाश्च सुराष्ट्रिकाः ।
गन्धयुक्तिविदो ये च सौगन्धिपदलेपनाः ॥

सुवर्णरजत रत्नं मातङ्गतुरगादि यत् ।
पौरा जनपदाः सौम्याः सोमपुत्रवशे स्थिताः ॥

सिन्धुनदपूर्वभागो मथुरापश्चार्द्धभरतसौवीराः ।
सुघ्नौदीच्यविपाशासरिच्छतद्रू रमठशाल्वाः ॥२१॥
त्रैगर्तपौरवाम्बष्ठपारता वाटधानयौधेयाः ।
सारस्वतार्जुनायनमत्स्यार्द्धग्रामराष्ट्राणि ॥२२॥
हस्त्यश्वपुरोहितभूपमन्त्रिमाङ्गल्यपौष्टिकासक्ताः ।
कारुण्यसत्यशौचव्रतविद्यादानधर्मयुताः ॥२३॥
पौरमहाधनशब्दार्थवेदविदुपोऽभिचारनीतिज्ञाः ।
मनुजेश्वरोपकरणं छत्रध्वजचामरार्घं च ॥२४॥
शैलेयकमांसीतगरकुष्ठरससैन्धवानि वल्ह्लीजम् ।
मधुररसमधूच्छिष्टानि चोरकश्चेति जीवस्य ॥२५॥

Slokas 21-25.—To Jupiter belong the eastern part of the Indus, the western half of Muttra, the Bharatas, Sauveeras, Srughnas, Northerners, the Vipasa river, Satadru, the Ramatas, Salwas, Trigartas, Pauravas, Ambashtas, Paratas, Vatadhanas, Yaudheyas, Saraswatas, Arjunayanas, half the rural provinces of Mathsya, elephants, horses, royal priests, kings, ministers, people engaged in auspicious ceremonies and preparation of tonics, compassionate, truthful, pure, pious, learned, charitable and righteous men, citizens, rich men, grammarians, philologists and vedic scholars, exorcisers, politicians, royal equipments, umbrellas, banners, chowries, etc, benzoin (கல்பாசி), costus (கோஷ்டம்) Jatamansi (சடாமாஞ்சி) Tahara (தகரவிரை), quicksilver, Saindhava salt, beans, sweet juices, bees-wax and choraka perfume (the husk of cardamom known in Tamil as கச்சோலம் or ஏலத்தோல்).

तथा च काश्यपः । त्रैगर्तसिन्धुसौवीराः शतद्रूमथुरे अपि ।
सुघ्नौदीच्यविपाशाश्च पारताम्बष्ठकास्तथा ॥

राजा पुरोहितो मन्त्री माङ्गल्यं पौष्टिकं व्रतम् ।
कारुण्यं कर्म सिद्धानां विद्याशौचतपस्विनां ॥
मत्स्याश्च वाटधानाश्च यौधेयाश्चार्जुनायनाः ।
सारस्वताश्च रमठा हस्त्यश्वध्वजचामराः ॥
शब्दार्थविदुषः पौरा नीतिज्ञाः शीलसंयुताः ।
मांसीतगरकुष्ठं च शैलेयं लवणं रसाः ॥
मधुरस्वादवल्लोजं विप्राणां चाधिपो गुरुः ॥

तक्षशिलमार्त्तिकावतबहुगिरिगान्धारपुष्कलावतकाः ।
प्रस्थलमालवकैकयदाशार्णेार्शीनराः शिबयः ॥२६॥
ये च पिबन्ति वितस्तामिरावतीं चन्द्रभागसरितं च ।
रथरजताकरकुञ्जरतुरगमहामात्रधनयुक्ताः ॥२७॥
सुरभिकुसुमानुलेपनमणिवज्रविभूषणाम्बुरुहशय्याः ।
वरतरुणयुवतिकामोपकरणमृष्टान्नमधुरभुजः ॥२८॥
उद्यानसलिलकामुकयशःसुखौदार्यरूपसम्पन्नाः ।
विद्वदमात्यवणिग्जनघटकृच्चित्राण्डजास्त्रिफलाः ॥२९॥
कौशेयपट्टकम्बलपत्रौर्णिकरोध्रपत्रचोचानि ।
जातीफलागुरुत्वचापिप्पल्यश्चन्दनं च भृगोः ॥३०॥

Slokas 26-30.— To Venus belong Taxila, Marthi, Kavata, Bahugiri, Gandhara, Pushkalavataka, Prastthala, Malwa, Kaikaya, Dasarna, Useenara, Sibi, those that dwell on the banks of Vitasta, Iravatee, Chandrabhaga, chariots, silver-mines, elephants, horses, elephant-drivers, wealthy men, fragrant things, flowers, unguents, gems, diamonds, ornaments, lotuses, couches, good bride-grooms and brides, aphrodisiacs, those who partake of sumptuous and delicious dishes, parks, baths, lovers, those endowed with renown, happiness, generosity and charming personality, scholars, ministers, merchants, potters, (various kinds of) coloured birds, the three fruits, கடுக்காய்,

தானிக்காய், நெல்லிக்காய் — மாதலம்பழம், பேரீச்சம்பழம், திராக்ஷப்பழம்—silk, wool, bleached silk, Rodhra (வெள்ளை லொத்திமரம்), Patra (ஜாதிபத்ரி), Chocha (லவங்கப்பட்டை), nutmeg (ஜாதிக்காய்), Agaru (காரகில்), Vacha (வசம்பு), Pippili (திப்பிலி) and sandalwood.

तथा च काश्यपः ।

चन्द्रभागां वितस्तां चैरावतीं च पिबन्ति ये ।
पुष्करावतकैकेया गान्धारप्रस्थलास्तथा ॥
दशार्णा मालवास्तक्षशिला मौक्तिकमेव च ।
धनाढ्याः कुञ्जरा अश्वाः प्रस्थलं च विलेपनम् ॥
सुरूपसुभगोद्यानकामुकाः कामचारिणः ।
वेसरा मधुरा हृद्याः सलिलाशयजीविनः ॥
तरुणा योषितः क्रीडाविदुषो जनगोष्ठिकाः ।
चित्राण्डजाश्च कौशेयं पत्रोर्णं काशिकौशिकाः ॥
पिप्पल्यश्चन्दनं जातीफलमामलकानि च ।
गन्धपत्रस्य लोध्रस्य शुक्रश्चाधिपतिः स्मृतः ॥

आनर्त्तार्बुदपुष्करसौराष्ट्राभीरशूद्ररैवतकाः ।
नष्टा यस्मिन् देशे सरस्वती पश्चिमो देशः ॥३१॥
कुरुभूमिजाः प्रभासं विदिशा वेदस्मृती महीतटजाः ।
खलमलिननीचतैलिकविहीनसत्त्वोपहतपुंस्त्वाः ॥३२॥
बान्धनशाकुनिकाशुचिकैवर्त्तविरूपवृद्धसौकरिकाः ।
गणपूज्यस्खलितव्रतशबरपुलिन्दार्थपरिहीनाः ॥३३॥
कटुतिक्तरसायनाविधवयोषितो भुजगतस्करमहिष्यः ।
खरकरभचणकवातलनिष्पावाश्चार्कपुत्रस्य ॥३४॥

Sloka 31-34.—Saturn presides over the Anartas, the Arbudas, Pushkaras, Saurashtras, Abheeras, Sudras, Raivatakas, the country where the Saraswati river disappears, the western country, the inhabitants of Thaneswar, Prabhasa, Vidisa, river Vedasmritee, those who dwell

along the banks of the Mahee river, rogues, dirty fellows, unrighteous men, oil mongers, cowards eunuchs, Jailors and prisoners, fowlers, impure fellows, fishers, deformed persons, old men, swine-herds, foremen of companies, those that have broken their vows, the Sabaras, Pulindas, poor men, pungent and bitter things, tonics, widows, snakes, thieves, she-buffaloes, donkeys, camels, Bengal gram, such grains in pods as cause flatulence and Nishpavas (பெரும்பயறு).

तथा च काश्यपः ।
अर्बुदो रैवतगिरिः सौराष्ट्रा भीरुकास्तथा ।
सरस्वतीपश्चिमाशा प्रभासं कुरुजाङ्गलम् ॥
आनर्त्तशूद्रा विदिशा खलतैलिकनीचकाः ।
वेदस्मृती सौकरिका मलिनश्च महीतटम् ॥
दुःशीलशाकुना हीनाः पशुबन्धनकास्तथा ।
पाखण्डिनश्च वैतण्डा निर्ग्रन्थाः शबराः कृशाः ॥
विरूपाः कटुतिक्तानि रसायनविषादिनः ।
पुलिन्दास्तस्कराः सर्पा महिषोष्ट्खराः शुनी ॥
चणका वातला वल्ला: पुंस्त्वसत्त्वविवर्जिताः ।
काकगृध्रश्वगालानां वृकाणां च प्रभुः शनिः ॥

गिरिशिखरकन्दरदरीविनिविष्टा म्लेच्छजातयः शूद्राः ।
गोमायुभक्षशूलिकवोक्काणाश्वमुखविकलाङ्गाः ॥३५॥
कुलपांसनहिंस्रकृतघ्नचौरनिःसत्यशौचदानाश्च ।
खरचरनियुद्धवित्तीव्ररोषगर्त्ताश्रया नीचाः ॥३६॥
उपहतदाम्भिकराक्षसनिद्राबहुलाश्च जन्तवः सर्वे ।
धर्मेण च सन्त्यक्ता मापतिलाश्चार्कशशिशत्रोः ॥३७॥

Slokas 35-37.—To Rahu belong the inhabitants of mountain-peaks, dens and caves, barbarian tribes, Sudras, jackal-eaters, the Shoolikas, Vokkanas, Kinnaras, crippled persons, those who disgrace their lineage, evil-doers,

MINISTRY OF CULTURE · GOVERNMENT OF INDIA

GSL

ungrateful men, thieves, faithless, dirty and stingy persons, donkeys, spies, duelists, wrathful persons, children in the womb, low people, reprobates, hypocrites, giants, all sleepy beings, lawless men, black gram and sesamum.

तथा च काश्यपः ।

बुभुक्षितास्तीक्ष्णरोषा विभिन्नाः कुलपांसनाः ।
नीचा म्लेच्छोत्सादकाश्च गर्त्तस्थाः पारदारिकाः ॥
सत्यधर्मविहीनाश्च गिरिस्थाः कन्दराश्रिताः ।
प्रतापसत्यहीनाश्च शृगालादा महाशनाः ॥
तिलाश्च बाहुयुद्धज्ञा मायाशौराः खराश्वराः ।
यज्ञान् हिंसन्ति ये नित्यं राहुस्तेषामधीश्वरः ॥

गिरिदुर्गपह्लवश्वेतहूणचोलावगाणमरुचीनाः ।
प्रत्यन्तधनिमहेच्छव्यवसायपराक्रमोपेताः ॥३८॥
परदारविवादरताः पररन्ध्रकुतूहला मदोत्सिक्ताः ।
मूर्खाधार्मिकविजिगीषवश्च केतोः समाख्याताः ॥३९॥

Slokas 38-39.—Ketu presides over mountain strongholds, the Pahlavas, Swetas, Huns, Cholas, Afgans, desert, Chinese, the cavemen, rich men, highly ambitious persons, energetic men, those endowed with prowess, adulterer, disputants, those that take pleasure in others' misfortunes, persons elated with pride, fools, unrighteous people and men desirous of conquest.

तथा च काश्यपः ।

प्राकाराभ्युच्छ्रिताः शृङ्गगिरिस्था विजिगीषवः ।
प्रत्यन्तवासाभिरताः परच्छिद्रविशारदाः ॥
मूर्खा विज्ञानहीनाश्च निर्मर्यादा नरास्तथा ।
परदाररता नीचाः केतोरिति विनिर्दिशेत् ॥

तथा च समाससंहितायाम् ।

भानोरङ्गकलिङ्गवङ्गयमुनाः श्रीपर्वताः पारता
वाह्लीकोत्कटसुह्मशोणमगधाः प्राङ्नर्मदा द्वांशकाः ।

MINISTRY OF CULTURE · GOVERNMENT OF INDIA · संस्कृति मंत्रालय · भारत सरकार

GSL

कौशाम्बी शबरान्ध्रपौण्ड्रयवना याम्याश्रिता मेकला-
श्रीनोदुम्बरवर्द्धमानविकटाश्चञ्चेषुमत्याश्रिताः ॥
जलपर्वतदुर्ग कोशला वनिताराज्यतुपारतङ्गणाः ।
वनवासहलाः सरस्वती शीतांशोर्भरुकच्छरोमकाः ॥
क्षितिजस्य महानदी पयोष्णी वेणा वेत्रवती च मालती ।
मलयद्रविडाश्मकान्ध्रचोला भौमार्द्धे त्वपरे च ये स्थिताश्च ॥
पारेविन्ध्यं पश्चिमः शोणभागो गोदावर्याः कूलमद्रिर्महेन्द्रः ।
सिप्रा सिन्धुर्भूमिजस्येति देशा वैदेहाख्याः कोङ्कणाः केरलाश्च ॥
सौम्यस्य सौराष्ट्रकभोजदेशा गङ्गाश्रिताश्चोत्तरकूलनद्यः ।
विन्ध्यार्द्धमन्त्यं मथुरापुरस्तात्सुवास्तुसिन्ध्वद्रिगुहाश्रिताश्च ॥
जीवस्य सारस्वतमत्स्यशाल्वाः प्राक्सिन्धुभागो मथुरापुरार्द्धम् ।
सुह्मः शतद्रू रमठा विपाशा त्रैगर्तयौधेयकपारताश्च ॥
देशा भृगोस्तक्षशिला वितस्ता गान्धारकाः कैकयमालवाश्च ।
दाशार्णकौशीनरचन्द्रभागाश्चेद्याह्वसिप्रास्थलकालकाख्याः
सरखती यत्र गता प्रणाशं वेदस्मृती मालवकाः सुराष्ट्राः ।
पाश्चात्यदेशा विदिशा मही च सौरेः स्मृताः पुष्करमर्बुदश्च ॥
राहोः कृतघ्नकुलपांसननीचशूद्रा चौक्काणशूलिकानियुद्धविदुष्टकोपाः ।
गोमायुभक्षगिरिदुर्गनिवासिनश्च गर्भस्थहिंसपरदाररताः खलाश्च ॥
शिखिनो वनसंस्थितावगाणा मरुभूपल्लवचोलहूणचीनाः ।
व्यवसायपराक्रमोपपन्नाः परदारानुरता मदोत्कटाश्च ॥

उदयसमये यः स्निग्धांशुर्महान् प्रकृतिस्थितो
यदि च न हतो निर्घातोल्कारजोग्रहमर्दनैः ।
स्वभवनगतः स्वोच्चप्राप्तः शुभग्रहवीक्षितः
स भवति शिवस्तेषां येषां प्रभुः परिकीर्तितः ॥४०॥

Sloka 40.—A planet proves beneficent to those whose lord he is declared to be, if at rising, he be large, of glossy rays and in his natural state, if no portentous thunder, meteors, dust or planetary conflict annoy him, and when he is posited in his own house, has reached his exaltation point and is aspected by benefics.

MINISTRY OF CULTURE · GOVERNMENT OF INDIA

GSL

अभिहितविपरीतलक्षणे क्षयमुपगच्छति तत्परिग्रहः ।
डमरभयगदातुराजना नरपतयश्च भवन्ति दुःखिताः ॥४१॥
यदि न रिपुकृतं भयं नृपाणां स्वसुतकृतं नियमादमात्यजं वा ।
भवति जनपदस्य चाप्यवृष्ट्या गमनमपूर्वपुराद्रिनिम्नगासु ॥४२॥

Slokas 41-42.—If a planet shows signs contrary to the above-mentioned ones, his dependency will decay ; people and kings will feel sad, be suffering from battles, unsafety and disease. If no danger awaits the kings from their foes, surely, it threatens them from their own sons or ministers. Moveover, in consequence of drought, the country-people will frequent towns, mountains and rivers which they had never visited before.

तथा च गर्गः ।

स्निग्धरश्मिविशालश्च प्रकृतिस्थश्च यो ग्रहः ।
ग्रहयुद्धरजोधूमनिर्घातोल्काघनाहतः ॥
स यदा स्वोच्चराशिस्थो मित्रभे स्वगृहेऽपि वा ।
स्थितः शुभग्रहैर्दृष्टः स पुष्णाति परिग्रहम् ॥
स्वमन्यथा हन्ति वर्गं जननाशं करोति च ।
नृपाणां भयदः प्रोक्तस्त्वदृष्टभयकारकः ॥

Thus ends the 16th Adhyaya on the 'Planets and the countries, etc. presided over by them.'

ग्रहयुद्धाध्यायः ॥१७॥ Planetary Conflicts.

युद्धं यथा यदा वा भविष्यमादिश्यते त्रिकालज्ञैः ।
तद्विज्ञानं करणे मया कृतं सूर्यसिद्धान्तात् ॥१॥

Sloka 1.—How and when a conflict of the planets will take place according to the teaching of the sages who

know the past, present and future has been explained by me in the (astronomical treatise, *viz.*) Pancha Siddhantika on the lines of the Suryasiddhanta.

वियति चरतां ग्रहाणामुपर्युपर्यात्ममार्गसंस्थानाम् ।
अतिदूरादृग्विषये समतामिव सम्प्रयातानाम् ॥२॥
आसन्नक्रमयोगाद्भेदोल्लेखांशुमर्दनासव्यैः ।
युद्धं चतुष्प्रकारं पराशराद्यैर्मुनिभिरुक्तम् ॥३॥

Slokas 2-3.—The planets move in the firmament with their orbits lying one over another, but, owing to the great distance, they appear to our eyes to move on one even surface. According to the degree of their (seeming) approachment, there are four kinds of conflicts as stated by Parasara and other sages, *viz.* भेद-Bheda (occultation, cleaving), उल्लेख-Ullekha (grazing), अंशुमर्दन-Amsumardana (clashing of the rays) and अपसव्य-Apasavya (passing southward)

तथा च पराशरः । भेदनमारोहणमुल्लेखनं रश्मिसंसर्गश्चेति । ग्रहयुद्धं चतुर्विधमाचक्षते कुशलाः । तेषां पूर्वात्पूर्वो गरीयान् ।

तथा च गर्गः ।

छादनं रोधनं चैव रश्मिमर्दस्तथैव च ।
अपसव्यं ग्रहाणां च चतुर्धा युद्धमुच्यते ॥

तथा च काश्यपः ।

सर्वग्रहेभ्यः शीघ्रेन्दुस्ततस्तस्मैव चात्मजः ।
भार्गवो रविभौमौ च जीवो मन्दः शनैश्चरः ॥
शीघ्रगा मन्दगाश्चेति काले त्वेकक्षगामिनः ।
ततो योगो भवेदेषां यतोऽशत्वैकमाश्रिताः ॥
उपर्युपरि संस्थास्ते दृश्यन्ते युगपत्स्थिताः ।
भेदोल्लेखांशुमर्दाश्चापसव्यश्च तथापरः ॥
चतुष्प्रकारः संयोगो युद्धे तु दिविचारिणाम् ।

Utpala writes thus : यत्र ग्रहद्वयमप्येकबिम्बमिव लक्ष्यते स भेदः। अधःस्थेनोर्ध्वस्थश्छाद्यते इति यावत् यत्र ग्रहस्य ग्रहेण बिम्बपरिधिसंस्पर्शः क्रियते स उल्लेखः। अंशवो रश्मयस्तेषामंशूनां किरणानां परस्परं मर्दनै। भेदोल्लेखव्यतिरेकेणासन्नयोर्द्वयोर्ग्रहयोः परस्परं रश्मयः संयुक्ता विहन्यमाना इव लक्ष्यन्ते तदंशुमर्दनम्।

"The *Apasavyam* or *Asavyam Yuddham* takes place when the interval is somewhat less than a degree; at a greater interval there is no conflict at all." Dr. Kern.

भेदे वृष्टिविनाशो भेदः सुहृदां महाकुलानां च।
उल्लेखे शस्त्रभयं मन्त्रिविरोधः प्रियान्नत्वम् ॥४॥
अंशुविरोधे युद्धानि भूभृतां शस्त्ररुक्क्षुदवमर्दाः।
युद्धे चाप्यपसव्ये भवन्ति युद्धानि भूपानाम् ॥५॥

Slokas 4-5.—At the occurrence of an occultation, rains will fail and discord will prevail among friends and powerful families. When planets graze each other, there is danger from the sword, dissensions among royal councillors and dearth of food. At a clashing of the rays, there will be war between kings and desolation by sword, disease and famine. At the अपसव्य-Apasavya conflict, their will be hostile encounters between monarchs.

Utpala says : अपसव्यः प्रदक्षिण उच्यते। समं कृत्वा दक्षिणोत्तरावस्थानमपसव्यमुच्यते। आचार्येण चन्द्रग्रहसमागमे अपसव्यलक्षणं कृतं। शशिनि फलमुदक्स्थ इत्यादि। (XVIII-8 *infra.*)

Dr. Kern adds—"This is not difficult to understand, for the Moon leaving, in her eastward course, a planet or star at her own right (*i. e.* standing north from the planet or star), may be said to make a *pradakshina*; standing to the south, *i. e.*, leaving a planet or star at her left, she makes an *apasavya*. Thus Apasavya means "from the left, at the left," and, in a special application, "at the south side;" but from this, it does not necessarily follow that *apasavya* originally was simply the opposite of *Savya*, "left". Yet it cannot be doubted that they have taken *apasavya* as the reverse of *Savya*, or, in other words, that *apa* was understood to mean, not "from the side," but "not;" therefore *asavya* was considered to be simply synonymous with *apasavya*. Moreover, *Savya* has got the meaning of "right," precisely the reverse of its most common acceptation, *viz*, "left."

Not to be confounded with this acceptation of *Savya* is its use in augury. Applied to augural birds, etc., *Savya* is strictly and properly "left," but as birds first appearing from the left of the observer move in the direction of his right, and keep him at their own right, *savya*, "left," and *pradakshina*, "moving to the right," imply the same, without being the same. Utpala remarks ;

सर्व एव शकुनादयो यातुर्वामपार्श्वादग्रत आगत्य दक्षिणपार्श्वेनाक्रामन्ति यत् तत्प्रदक्षिणं सव्यञ्च । एताद्विपरीतं दक्षिणपार्श्वाद्वामपार्श्वगमनं यत्तदपसव्यम्।

In astronomical works, *Savya* "moving (revolving) toward the right" and *Apasavya* "moving toward the left, is common enough ;*e. g.* Surya Siddhanta xii—55 ; Siddhanta Siromani, Goladhyaya 3—51, Arya Bhatiya IV—16.

रविराक्रन्दो मध्ये पौरः पूर्वेऽपरे स्थितो यायी ।
पौरा बुधगुरुरविजा नित्यं शीतांशुराक्रन्दः ॥६॥
केतुकुजराहुशुक्रा यायिन एते हता ग्रहा हन्युः ।
आक्रन्दयायिपौरान् जयिनो जयदाः स्ववर्गस्य ॥७॥

Slokas 6-7—The Sun when standing in the meridian is called आक्रन्द-Akranda, *i. e.*, an ally coming to the rescue ; when in the east, he is a पौर-Paura, *i. e.*, a king staying in town ; in the west, he is a यायी-Yayee, a king who marches off. Mercury, Jupiter and Saturn are always Pauras, while the Moon is always Akranda. Ketu, Mars, Rahu and Venus are marching planets. All the planets known as the Akranda, Yayee, and Paura when hurt, will destroy severally kings coming to the rescue, marching and staying in town. In the case of their being victorious, they bestow victory on their own class of kings.

पौरे पौरेण हते पौराः पौरान् नृपान्विनिघ्नन्ति ।
एवं याय्याक्रन्दा नागरयायिग्रहाश्चैव ॥८॥

Sloka 8.—When a पौर-Paura planet is overpowered by another of the same description, kings keeping the town will kill others in the same predicament. The same

applies to यायि and आक्रन्द planets and kings. In case of a conflict between पौर and यायि planets, that which is victorious will bestow victory on its own class of kings.

दक्षिणदिक्स्थः परुषो वेपथुरप्राप्य सन्निवृत्तोऽणुः ।
अधिरूढो विकृतो निष्प्रभो विवर्णश्च यः स जितः ॥९॥

Sloka 9.—A planet is defeated when he is standing south, rough, quivering, retrograding without actually coming in contact with the other, small, mounted upon, of unnatural appearance, without brilliance and colourless.

Parasara adds अभिहत or struck.

तथा च पराशरः । दशभिर्लक्षणैर्ग्रहं जितं विन्द्यात् विवर्णः परुषः सूक्ष्मो याम्याशामार्गस्थोऽधिरूढो निष्प्रभो विकृताऽभिहतोऽप्राप्य निवृतो वेपनश्च अन्यथा विजयी ।

तथा च गर्गः । अरश्मिर्लोहितः श्यामः परुषः सूक्ष्म एव च ।
अपसव्यगतो यश्च चक्रान्तःपतितस्तथा ॥
च्युतः स्थानाद्गतो यश्च प्रतिस्तब्धस्तथैव च ।
निष्प्रभो विकृतश्चापि जवेनाभिहतश्च यः ॥
अप्राप्य वा निवृतो यो वेपनः कृष्ण एव च ।
लक्षणैः सप्तदशभिर्ग्रहं विन्द्यात्पराजितम् ॥

उक्तविपरीतलक्षणसम्पन्नो जयगतो विनिर्देश्यः ।
विपुलः स्निग्धो द्युतिमान् दक्षिणदिक्स्थोऽपि जययुक्तः ॥१०॥

Sloka 10.—A planet not possessing the above characteristics should be considered as victorious, *i. e.*, when it is large, glossy and brilliant, even though stationed in the south.

तथा च गर्गः । द्युतिमान् रश्मिसम्पन्नः प्रसन्नो रजतप्रभः ।
बृहद्रूपधरश्चैव यः समेत्य ग्रहो भवेत् ॥
प्रभावर्णाधिको यश्च ग्रहमावृत्य तिष्ठति ।
तादृशं जयिनं विन्द्याद्ग्रहं ग्रहसमागमे ॥

तथा च पुलिशाचार्यः । सर्वे जयिन उदक्स्था दक्षिणदिक्स्थो जयी शुक्रः ॥

द्वावपि मयूखयुक्तौ विपुलौ स्निग्धौ समागमे भवतः ।
तत्रान्योन्यं प्रीतिर्विपरीतावात्मपक्षघ्नौ ॥११॥

Sloka 11.—When two planets at conjunction are radiant, large and glossy, they are said to be in love with each other, and the same will be the case with the parties denoted by them; while in the contrary case they destroy those who belong to their own party.

युद्धं समागमे वा यद्यव्यक्तौ खलक्षणैर्भवतः ।
भुवि भूभृतामपि तथा फलमव्यक्तं विनिर्देश्यम् ॥१२॥

Sloka 12.—If, owing to the indistinctness of the indications, it cannot be made out whether a conflict or a conjunction is taking place, the effects concerning the potentates on earth are said to be equally uncertain.

युद्ध-Yudda-war is among the non-luminaries while समागम-Samagama is between the Moon and one of the non-luminaries. Sometimes a conflict may take place without bringing out the conqueror clearly owing to both the planets being equally radiant, etc.

गुरुणा जितेऽवनिसुते बाह्लीका यायिनोऽग्निवार्ताश्च ।
शशिजेन शूरसेनाः कलिङ्गशाल्वाश्च पीड्यन्ते ॥१३॥
सौरेणारे विजिते जयन्ति पौराः प्रजाश्च सीदन्ति ।
कोष्ठागारम्लेच्छक्षत्रियतापश्च शुक्रजिते ॥१४॥

Slokas 13-14.—When Mars is defeated by Jupiter, the Bahlikas, chieftains marching off and people living by fire will be destroyed. When he is defeated by Mercury, the Surasenas, Kalingas and Salwas will suffer. When defeated by Saturn, kings staying in town will be victorious, but the subjects will come to grief. If he be defeated by Venus, granaries, Mlechchas and Kshatriyas will suffer.

भौमेन हते शशिजे वृक्षसरित्तापसाश्मकनरेन्द्राः ।
उत्तरदिक्स्थाः क्रतुदीक्षिताश्च सन्तापमायान्ति ॥१५॥
गुरुणा जिते बुधे म्लेच्छशूद्रचौरार्थयुक्तपौरजनाः ।
त्रैगर्तपार्वतीयाः पीड्यन्ते कम्पते च मही ॥१६॥
रविजेन बुधे ध्वस्ते नाविकयोधाब्जसधनगर्भिण्यः ।
भृगुणा जितेऽग्निकोपः सस्याम्बुदयायिविध्वंसः ॥१७॥

Slokas 15-17.—When Mercury is beaten by Mars, trees, rivers, ascetics, the Asmakas, kings, northerners, and persons performing sacrifices will suffer. When he is defeated by Jupiter, the barbarians, Sudras, thieves, rich men, citizens, Trigarthas and Parvateeyas come to grief and there will be an earthquake. If Mercury be defeated by Saturn, sailors, soldiers, aquatic products, rich men and pregnant women will suffer. When he is overcome by Venus, fires will break out and corn, clouds and marching kings will be ruined.

जीवे शुक्राभिहते कुलूतगान्धारकैकया भद्राः ।
शाल्वा वत्सा वङ्गा गावः सस्यानि पीड्यन्ते ॥१८॥
भौमेन हते जीवे मध्यो देशो नरेश्वरा गावः ।
सौरेण चार्जुनायनवसातियौधेयशिविविप्राः ॥१९॥
शशितनयेनापि जिते बृहस्पतौ म्लेच्छसत्यशस्त्रभृतः ।
उपयान्ति मध्यदेशश्च सङ्गरं यच्च भक्तिफलम् ॥२०॥

Slokas 18-20.—When Jupiter is vanquished by Venus, the Kulutas, Gandharas, Kaikayas, Madras, Salwas Vatsas, Vangas, cows and corn will be destroyed. When he is defeated by Mars, the middle country, kings and cows will suffer. When he is defeated by Saturn, the Arjunayanas, Vasathees, Yaudheyas, Sibis, and Brahmins will suffer. When by Mercury, the barbarians, truthful

MINISTRY OF CULTURE · GOVERNMENT OF INDIA

men, swordsmen and the middle country will be ruined. This affects also those described in Adhyaya XVI—21-25 *supra*.

शुक्रे बृहस्पतिजिते यायी श्रेष्ठो विनाशमुपयाति ।
ब्रह्मक्षत्रविरोधः सलिलं च न वासवस्त्यजति ॥२१॥
कोसलकलिङ्गवङ्गा वत्सा मत्स्याश्च मध्यदेशयुताः ।
महतीं व्रजन्ति पीडां नपुंसकाः शूरसेनाश्च ॥२२॥
कुजविजिते भृगुतनये बलमुख्यवधो नरेन्द्रसङ्गामाः ।
सौम्येन पार्वतीयाः क्षीरविनाशोऽल्पवृष्टिश्च ।।२३॥
रविजेन सिते विजिते गणमुख्याः शस्त्रजीविनः क्षत्रम् ॥
जलजाश्च निपीड्यन्ते सामान्यं भक्तिफलमन्यत् ॥२४॥

Slokas 21-24.—When Venus is defeated by Jupiter, the marching chieftain will meet with his end; discord will arise between Brahmins and Kshatriyas, and there will be no rain; the Kosalas, Kalingas, Vangas, Vatsas, Mathsyas, the middle country people, eunuchs and the Surasenas will suffer severely. When he is defeated by Mars, commandants of armies will be slain, and kings will wage war. When defeated by Mercury, the Parvateeyas will be lost; there will be no milk-supply and rain will be scarce. When he is defeated by Saturn, foremen of corporations, military men, Kshatriyas and aquatic animals will be afflicted. Moreover, the general effect mentioned in Adhyaya XVI—26-30 will take place.

असिते सितेन निहतेऽर्घवृद्धिरहिविहगमानिनां पीडा ।
क्षितिजेन तङ्गणान्ध्रोड्रकाशिवाह्लीकदेशानाम् ॥२५॥
सौम्येन पराभूते मन्देऽङ्गवणिग्विहङ्गपशुनागाः ।
सन्तप्यन्ते गुरुणा सीधुहुला महिषकशकाश्च ॥२६॥

GSL

Slokas 25-26.—When Saturn is subdued by Venus, prices soar up, snakes, birds, and proud men suffer. Likewise, the Tangana, Andhra, Udra, Kasi and Bahleeka countries will come to grief when Saturn is overcome by Mars. When he is defeated by Mercury, the Angas, merchants, birds, cattle and elephants suffer ; and when defeated by Jupiter; countries where women are predominating in number, the Mahishakas and Scythians will be afflicted.

अयं विशेषोऽभिहितो हतानां कुजज्ञवागीशसितासितानाम् ।
फलं तु वाच्यं ग्रहभक्तितोऽन्यद्यथा तथा घ्नन्ति हताः स्वभक्तीः ॥

Sloka 27.—Thus have been described the special effects of the defeat of Mars, Mercury, Jupiter, Venus and Saturn. The other—*viz.* general—effects are to be determined from the previous Adhyaya. The more any planet is stricken, the more will he ruin all that belongs to his department.

तथा च पराशरः ।

ग्रहस्य ये यस्य हताः स्वदेशाः पीडांशमृच्छन्ति त एव तस्य ।
सम्प्राप्तवीर्यस्य जये समर्था भवन्ति तस्यार्दितचतुष्पदाद्याः ॥

Thus ends the 17th Adhyaya on 'Planetary Conflict.'

शशिग्रहसमागमाध्यायः ॥१८॥ Conjunction of the Moon with planets or stars.

भानां यथासम्भवमुत्तरेण यातो ग्रहाणां यदि वा शशाङ्कः ।
प्रदक्षिणं तच्छुभकृन्नराणां याम्येन यातो न शिवः शशाङ्कः ॥१॥

Sloka 1.—The Moon moving (more or less)to the north of the stars or planets wherever possible, *i. e.*, keep-

ing them to her right side, augurs prosperityto mankind. If she goes in the opposite direction, it is not auspicious to them.

तथा च ऋषिपुत्रः

दक्षिणेनापसव्य स्यादुत्तरेण प्रदक्षिणम् ।
ग्रहाणां चन्द्रमा ज्ञेयो नक्षत्राणां तथैव च ॥

तथा च वृद्धगर्गः

नक्षत्राणां ग्रहाणां वा यदा तूत्तरगः शशी ।
तत्प्रदक्षिणमित्याहुर्भवेत्क्षेमसुवृष्टये ॥
नक्षत्राणां ग्रहाणां वा यदा दक्षिणतो व्रजेत् ।
अपसव्यं तदेव स्यादवृष्टिभयलक्षणम् ॥

चन्द्रमा यदि कुजस्य यात्युदक्पार्वतीयबलशालिनां जयः ।
क्षत्रियाः प्रमुदिताः सयायिनो भूरिधान्यमुदिता वसुन्धरा ॥२॥

Sloka 2.—If the Moon moves to the north of Mars, the Parvateeyas and mighty men will be victorious ; Kshatriyas and marching kings will be cheerful and the earth will rejoice in the abundance of corn.

उत्तरतः स्वसुतस्य शशाङ्कः पौरजयाय सुभिक्षकरश्च ।
सस्यचयं कुरुते जनहार्दिं कोशचयं च नराधिपतीनाम् ॥३॥

Sloka 3.—The Moon moving to the north of Mercury brings victory to the kings in the town, confers plenty of food and corn, happiness on people, and influx of wealth to the treasuries of kings.

बृहस्पतेरुत्तरगे शशाङ्के पौरद्विजक्षात्रियपण्डितानाम् ।
धर्मस्य देशस्य च मध्यमस्य वृद्धिः सुभिक्षं मुदिताः प्रजाश्च ॥४॥

Sloka 4.—When the Moon is to the north of Jupiter, kings guarding towns, Brahmins, Kshatriyas, scholars, righteousness and the middle country will thrive ; there will be plenty of food and the people will be happy.

MINISTRY OF CULTURE · GOVERNMENT OF INDIA

भार्गवस्य यदि यात्युदक् शशी कोशयुक्तगजवाजिवृद्धिदः ।
यायिनां च विजयो धनुष्मतां सस्यसम्पदपि चोत्तमा तदा ॥५॥

Sloka 5.—When the Moon is to the north of Venus, hoarders of wealth, elephants and horses will flourish, archers and marching chiefs will conquer and the crops will be at their best.

रविजस्य शशी प्रदक्षिणं कुर्याच्चेत्पुरभूभृ तां जयः ।
शकवाह्लिकसिन्धुपह्लवा मुद्राजो यवनैः समन्विताः ॥६॥

Sloka 6.—Should the Moon move to the north of Saturn, sovereigns keeping the town would triumph, and the Scythians, Bahleekas, Sindhus, Pahlavas and Yavanas would be joyful.

येषामुदग्गच्छति भग्रहाणां प्रालेयरश्मिर्निरुपद्रवश्च ।
तद्द्रव्यपौरेतरभक्तिदेशान् पुष्णाति याम्येन निहन्ति तानि ॥७॥

Sloka 7.—If the Moon move to the north of a star or a planet, herself remaining unhurt, she benefits the substances, kings in town or marching chiefs as the case may be, and the countries assigned to the particular star or planet. If on the other hand she moves to the south of the same, she destroys the above-mentioned belongings.

शशिनि फलमुदक्स्थे यद्बृहस्योपदिष्टं
भवति तदपसव्ये सर्वमेव प्रतीपम् ।
इति शशिसमवायाः कीर्तिता भग्रहाणां
न खलु भवति युद्धं साकमिन्दोर्ग्रहर्क्षैः ॥८॥

Sloka 8.—All the effects announced in the case of the Moon standing north of a planet become nullified when she stands south. Thus have been described the Moon's conjunction with stars and planets. There is

absolutely no fight between the Moon on one side and a planet or a star on the other.

तथाऽऽचार्यविष्णुचन्द्रः ।

दिवसकरेणास्तमयः समागमः शीतरश्मिसहितानाम् ।
कुसुतादानां युद्धं निगद्यतेऽन्योन्ययुक्तानाम् ॥ इति ॥
यश्चोक्तमादित्यस्य जयपराजयं ते गोलवासना बाह्याः ।

Thus ends the 18th Adhyaya on "the Conjunction of the Moon with the Planets or Stars."

ग्रहवर्षफलाध्यायः ॥१९॥ The years presided over by each of the planets and their results.

Utpala has made the following remarks :

कस्य ग्रहस्य कस्मिन्वर्षे कीदृशानि शुभाशुभानि फलानि भवन्तीति । यत आचार्येण पूर्वमेव प्रतिज्ञातमासीत् । पञ्चसिद्धान्तिकायाम्

वर्ष यच्चस्य फलं मासे च मुनिप्रणीतमालोक्य ।
तत्तद्वृत्तैर्वक्ष्ये होरातन्त्रोत्तरविधाने ॥ इति-

It will thus be seen that Varahamihira fulfils the promise he had made above (in the Panchasiddhantika), by treating of this subject in the present work. Dr. Kern remarks in his foot notes:—

"It is not known which source has been chiefly used by our author in this particular instance ; thus much, however, is certain, that long before his time Greek horoscopy had been introduced into India."

By मुनिप्रणीतं, Varahamihira certainly refers to Garga, Parasara and a host of other Hindu astrologers as he has consistently been doing in all his works. No doubt, Yavana lived before Varahamihira and that Greek astrology was not unknown in India in his time. But to say that this idea about Varsha and Masa Phalas has been introduced into India by Yavana is certainly incorrect as sages who lived in India ages before have freely spoken about these. It may safely be said that ancient sages of India like

Garga, Parasara, etc., have known all about these and that Varahamihira perfected all these things in his Samhita as promised, knowing also that Yavanacharya also has known all about these.

It may not be out of place to bring to the notice of the readers that Maharshi Parasara, the father of the celebrated Vyasa, popularly known as वेदव्यास-Vedavyasa, existed far before the advent of Kali (कलि), that is, the fourth millennium B. C., and that for a sage of this repute, it is not correct to conclude that Parasara had to learn everything from the West. What I want to impress is that our ancient sages who were founders of the Six Angas (षडङ्ग) of the Vedas, did not require any foreign agency to put them in the way, but that they were in themselves, each a mine of knowledge. Further, to support my statement that Indian culture existed earlier than the Greeks, I quote below the following line from Raghuvamsa :—

यवनीमुखपद्मानां सेहे मधुमदं न सः ॥

सर्वत्र भूर्विरलसस्ययुता वनानि
दैवाद्विमक्षयिषुदंष्ट्रिसमावृतानि ।
नद्यश्च नैव हि पयः प्रचुरं स्रवन्ति
रुग्मेषजानि न तथातिबलान्वितानि ॥१॥
तीक्ष्णं तपत्यदितिजः शिशिरेऽपि काले
नात्यम्बुदा जलमुचोऽचलसन्निकाशाः ।
नष्टप्रभर्क्षगणशीतकरं नभश्च
सीदन्ति तापसकुलानि सगोकुलानि ॥२॥
हस्त्यश्वपत्तिमदसञ्चबलैरुपेता
बाणासनासिमुशलातिशयाश्चरन्ति ।
घ्नन्तो नृपा युधि नृपानुचरैश्च देशान्
संवत्सरे दिनकरस्य दिनेऽथ मासे ॥३॥

Slokas 1-3.—The state of things in a year, month or day presided over by the Sun will be as follows : everywhere, the earth is covered with very little crop, the

forests are infested with voracious tusked animals as a visitation ; very little water flows in the rivers ; medicines do not show their usual potency. Even in winter, the Sun burns scorchingly ; clouds, though big as mountains, do not pour forth sufficient rain. The Moon and the cluster of stars in the sky lose their brilliance. Groups of hermits and cattle languish. Monarchs with irresistible forces consisting of elephants, horses and foot-soldiers, with their followers and with an excellent armament of bows, swords and clubs go about destroying the lands by war.

तथा च यवनेश्वरः ।

अब्दाश्रयं लक्षणमीरितं यद्दुःखस्वभावप्रभवं जनानाम् ।
तदेव तन्मासदिनर्तुपूक्तं तदीश्वरस्थानविकल्पितं च ॥
दिवाकराब्दे रणविग्रहोग्रक्षितीश्वरस्तीव्रविषज्वराग्निः ।
अवर्षशुष्कद्रुमशुष्कसस्यप्रचण्डवन्युग्रविषाक्षिरोगाः ॥

तथा च समाससंहितायाम् ।

तीक्ष्णोऽर्कः स्वल्पसस्यश्च गतमेघोऽतितस्करः ।
बहूरगव्याधिगणो भास्कराब्दो रणाकुलः ॥

व्याप्तं नभः प्रचलिताचलसन्निकाशै-
र्व्यालाञ्जनालिगवलच्छविभिः पयोदैः ।
गां पूरयद्भिरखिलाममलाभिरद्भि-
रुत्कण्ठकेन गुरुणा ध्वनितेन चाशाः ॥४॥
तोयानि पद्मकुमुदोत्पलवन्त्यतीव
फुल्लद्रुमाण्युपवनान्यलिनादितानि ।
गावः प्रभूतपयसो नयनाभिरामा
रामा रतैरविरतं रमयन्ति रामान् ॥५॥
गोधूमशालियवधान्यवरेक्षुवाटा
भूः पाल्यते नृपतिभिर्नगरात्कराढ्या ।

चित्याङ्किता क्रतुवरेष्टिविघुष्टनादा
संवत्सरे शिशिरगोरभिसम्प्रवृत्ते ॥६॥

Slokas 4-6.—During the year presided over by the Moon, the sky will be covered with clouds which resemble moving mountains, which show the dark hue of snakes, collyrium, bees and buffaloes' horn, and which fill the whole earth with pure water and the quarters with a deep sound that creates pangs of separation in the minds of lovers. The water-sheets are decked with lotuses and lilies, the trees are blossoming and the bees humming in the parks ; the cows yield abundant milk, and charming ladies increasingly delight their handsome lovers with amorous sports. Kings rule over the earth rich in wheat, paddy, barley, Kalama rice and plantations of sugarcane, and in towns and mines marked with sacrificial altars and resounding with the noise of great and small sacrifices.

उत्कण्ठितेव is another reading for उत्कण्ठकेन.

तथा च यवनेश्वरः ।

सम्पन्नसस्यक्षुपशष्पशालिप्ररूढगुल्मो बहुवर्षधारः ।
रत्नौषधिस्नेहपटुप्रसेकश्चान्द्रो रतिस्त्रीसुखवर्धनोऽब्दः ॥

तथा च समाससंहितायाम् ।

बहुवर्षातिसस्यश्च गवां क्षीरप्रदायकः ।
चन्द्राब्दः कामिनामिष्टश्चित्याङ्कितमहीतलः ॥

वातोद्धतश्चरति वह्निरतिप्रचण्डो
ग्रामान्वनानि नगराणि च सन्दिधक्षुः ।
हाहेति दस्युगणपातहता रटन्ति
निःस्त्रीकृता विपशवो भुवि मर्त्यसंघाः ॥७॥
अभ्युन्नता वियति संहतमूर्तयोऽपि
मुञ्चन्ति न क्वचिदपः प्रचुरं पयोदाः ।

MINISTRY OF CULTURE · GOVERNMENT OF INDIA · संस्कृति संचालय · भारत सरकार

सीम्नि प्रजातमपि शोषमुपैति सस्यं
निष्पन्नमप्यविनयादपरे हरन्ति ॥८॥
भूपा न सम्यगभिपालनसक्तचित्ताः
पित्तोत्थरुक्प्रचुरता भुजगप्रकोपः ।
एवंविधैरुपहता भवति प्रजेयं
संवत्सरेऽग्निसुतस्य विपन्नसस्या ॥९॥

Slokas 7-9.—In the year presided over by Mars, most violent fires roused by the wind spread out threatening to consume villages, forests and towns ; crowds of men ruined by the inroads of hordes of robbers and bereft of their properties and cattle cry out 'alas, alas', throughout the land. The clouds, although bulky in appearance and piled up will not let loose anywhere much water. Even the crops that grow in the low-lying lands wither out. Even if it should bear fruit, it will be forcibly taken away by robbers. Kings do not attend whole-heartedly to their governing duties. Bilious diseases prevail ; there will be trouble from snakes. Mankind whose crops have failed will be thus afflicted by various calamities.

तथा च यवनेश्वरः ।
रणप्रचण्डः क्षितिपोऽल्पसस्यो विशुष्कवारिद्रुमशष्पशीर्णः ।
अङ्गारकाख्यः प्रचुरोरगारिनिरातङ्कचौर्यक्षुदृष्टिदृष्टः ॥
तथा च समाससंहितायाम् ।
अग्निनरुररोगाढ्यो नृपविग्रहदायकः ।
गतसस्यो बहुव्यालो भौमाब्दो बालहा भृशम् ॥
मायेन्द्रजालकुहकाकरनागराणां
गान्धर्वलेख्यगणितास्त्रविदां च वृद्धिः ।
पिप्रीषया नृपतयोऽद्भुतदर्शनानि
दित्सन्ति तुष्टिजननानि परस्परेभ्यः ॥१०॥

MINISTRY OF CULTURE · GOVERNMENT OF INDIA

वार्त्ता जगत्यवितथा विकला त्रयी च
सम्यक्चरत्यपि मनोरिव दण्डनीतिः ।
अध्यक्षरस्वभिनिविष्टधियोऽपि केचि-
दान्वीक्षिकीषु च परं पदमीहमानाः ॥११॥
हास्यज्ञदूतकविबालनपुंसकानां
युक्तिज्ञसेतुजलपर्वतवासिनां च ।
हार्दिं करोति मृगलाञ्छनजः खकेऽब्दे
मासेऽथवा प्रचुरता भुवि चौषधीनाम् ॥१२॥

Slokas 10-12.—If Mercury be the lord of the year, month or day, men proficient in the art of jugglery, enchantments and magic, mines, townspeople, musicians, painters, accountants and military men will thrive; kings will desire to exchange beautiful things creating joy among themselves with the idea of cultivating friendship. Rearing of cattle, trade, and husbandry will thrive through honesty. Vedic studies will be in a state of perfection. Justice will be administered scrupulously by kings as by Manu himself. Some will apply their mind to Yoga Vidya and others desiring the highest state to the science of logic. Jestlers, envoys, poets, children, eunuchs, perfumers and those that live near bridges, water and mountains will be happy. The earth will abound in herbs.

तथा च यवनेश्वरः ।
सन्धानदानप्रयतः क्षितीशः स्वाध्यायतीर्थाध्वरभीर्द्विजौघः ।
निराधिरुच्चध्यमसस्यवर्षो बौधः सुहृत्स्नेहविवर्धनोऽब्दः ॥
तथा च समाससंहितायाम् ।
ब्रह्मक्षत्रस्य सस्यानां जनानां च कलाविदाम् ।
वृद्धिप्रदोऽब्दो बौधस्तु भूपसाम्यकरः क्षितौ ॥

ध्वनिरुच्चरितोऽध्वरे द्युगामी विपुलो यज्ञमुषां मनांसि भिन्दन् ।
विचरत्यनिशं द्विजोत्तमानां हृदयानन्दकरोऽध्वरांशभाजाम् ॥१३॥

MINISTRY OF CULTURE · GOVERNMENT OF INDIA · संस्कृति मंत्रालय · भारत सरकार

क्षितिरुत्तमसस्यवत्यनेकद्विपपत्त्यश्वधनोरुगोकुलाढ्या ।
क्षितिपैरभिपालनप्रवृद्धा द्युचरस्पर्द्धिजना तदा विभाति ॥१४॥
विविधैर्वियदुन्नतैः पयोदैर्वृतमुर्वी पयसाभितर्पयद्भिः ।
सुरराजगुरोः शुभे तु वर्षे बहुसस्या क्षितिरुत्तमर्द्धियुक्ता ॥१५॥

Slokas 13-15.—In the auspicious year presided over by Jupiter, the deep sounds produced in sacrifice by the great priests chanting Vedic hymns go up to heaven continually rending the hearts of evil spirits and delighting the hearts of the Gods partaking of the offerings. The earth is so full of excellent crops, so teeming with elephants, horse and foot, so stored with wealth and large herds of cows, and so prosperous owing to the protection of her rulers, that her people seem to vie with the denizens of heaven. The sky is covered with numerous towering clouds that regale the earth with water. The earth will be blessed with plenty of corn and great prosperity.

तथा च यवनेश्वरः ।

सुवर्षयज्ञोत्सवसम्प्रदानो नीरुग्यथो धर्मपरोऽवनीशः ।
स्फीतानुपानैर्बहुसस्यकर्मा गुरोः स्वकर्मप्रयतप्रजोऽब्दः ॥

तथा च समाससंहितायाम् ।

बहुयज्ञोऽतिसस्यश्च गोगजाश्वहितस्तथा ।
पुरन्दरगुरोरब्दो बहुसस्यप्रदः शिवः ॥

शालीक्षुमत्यपि धरा धरणीधराभधाराधरोज्झितपयःपरिपूर्णवप्रा ।
श्रीमत्सरोरुहतताम्बुतडागकीर्णा योषेव भात्यभिनवाभरणोज्वलाङ्गी
क्षत्रं क्षितौ क्षपितभूरिबलारिपक्षमुद्घुष्टनैकजयशब्दविरावितांशम्
संहृष्टशिष्टजनदुष्टविनष्टवर्गा गां पालयन्त्यवनिपा नगराकराढ्याम् ॥
पेपीयते मधु मधौ सह कामिनीभिर्जेगीयते श्रवणहारि सवेणुवीणम् ।
भोज्यतेऽतिथिसुहृत्स्वजनैः सहान्नमब्दे सितस्य मदनस्य जयावघोषः

Slokas 16-18.—In a year presided over by Venus, the earth will abound in rice and sugarcane, its surface will be filled with water poured out by clouds resembling mountains ; it will be studded with tanks whose water is decked with beautiful lotuses and thus it will shine like a damsel with her limb dazzling through fresh ornaments. The kings will smash the mighty hosts of enemies making the quarters resound with the loud cries of victory. And the kings will rule over the earth rich in towns, mines and good people that are contented ; and all bands of wicked persons will be annihilated. In the vernal season, young men will drink frequently wine with their beloveds ; people constantly will sing melodiously to the accompaniment of flute and lute. Men will dine often with their guests, friends and relatives ; and the cries of victory of the God of Love will be heard everywhere.

तथा च यवनेश्वरः ।

पर्याप्तसौख्यस्फुटसस्यमेघाः प्ररूढवल्लीवरशष्पपुष्पः ।
कामप्रकामः क्षितिपो मुदाढ्यः शौक्रोऽङ्गनाहर्षवसुप्रदोऽब्दः ॥

तथा च समाससंहितायाम्

सस्याढ्यो धर्मबहुलो गतातङ्को बहूदकः ।
कामिनां कामदः कामं सिताब्दो नृपशर्मदः ॥

उद्वृत्तदस्युगणभूरिरणाकुलानि राष्ट्राण्यनेकपशुवित्तविनाकृतानि ।
रोरूयमाणहतबन्धुजनैर्जनैश्च रोगोत्तमाकुलकुलानि बुभुक्षया च॥१९
वातोद्धताम्बुधरवर्जितमन्तरिक्षमारुग्णनैकविटपं च धरातलं द्यौः ।
नष्टार्कचन्द्रकिरणातिरजोऽवनद्धातोयाशयाश्चविजलाःसरितोपितन्व्यः
जातानि कुत्रचिदतोयतया विनाशमृच्छन्ति पुष्टिमपराणिजलोक्षितानि
सस्यानि मन्दमभिवर्षति वृत्रशत्रुर्वर्षे दिवाकरसुतस्य सदा प्रवृत्ते ॥

Slokas 19-21.—In a year presided over by Saturn, the country will be torn by many battles of unruly bands

of robbers, will be deprived of cattle and properties and whole families will cry piteously owing to the murder of their near and dear ones and be oppressed by fell diseases and hunger. The sky will be bereft of clouds being chased by the wind ; all the trees with their branches broken down will cover the earth. The sky will not be illuminated by the rays of the Sun and the Moon, since it is covered with a dense mass of dust. Tanks and lakes will dry up ; and the rivers will become very shallow. In some parts, the crops will perish for want of water, in others, they get on being watered by artificial means ; and the Rain-god yields but little rain.

तथा च यवनेश्वरः

तुष्टाल्पवर्षः प्रबलानिलाग्निर्विपन्नसस्यश्चलितक्षितीशः ।
मृत्युक्षुधातङ्कभयोपजुष्टः शनैश्चरोऽब्दः पशुशूद्रगोघ्नः ॥

तथा च समाससंहितायाम्

दुर्भिक्षमरकं रोगान् करोति पवनं तथा ।
शनैश्चरोऽब्दो दोषांश्च विग्रहांश्चैव भूभुजाम् ॥
संवत्सरोक्तं सकलमृतुमासायनेषु च ।
फलं ग्रहस्य वक्तव्यं बलयुक्तस्य नान्यथा ॥

अणुरपटुमयूखो नीचगोऽन्यैर्जितो वा
न सकलफलदाता पुष्टिदोऽतोऽन्यथा यः ।
यदशुभमशुभेऽब्दे मासजं तस्य वृद्धिः
शुभफलमपि चैवं याप्यमन्योन्यतायाम् ॥२२॥

Sloka 22.—If a planet be small, with faint rays, be posited in his depression house or be overcome by another, he will not give any good result. If he be otherwise *i. e.*, big, with brilliance, posited in a good house, or be victorious in war, he will confer great prosperity. If the lords of the year and the month be both malefic, then

their evil effects will be aggravated in the particular month. On the other hand, if both be benefic, the good effects will be heightened. If one of them be good and the other bad, the result will be trifling.

तथा च देवलः

बली वर्षपतिः पुष्टं फलं यच्छति शोभनम् ।
विबलश्च तथानिष्टं वर्षमासदिनात्मकम् ॥

Thus ends the 19th Aduyaya "on the years presided over by the several planets."

ग्रहशृङ्गाटकाध्यायः ॥२०॥ The Planetary Triangle.

यस्यां दिशि दृश्यन्ते विशन्ति ताराग्रहा रविं सर्वे ।
भवति भयं दिशि तस्यामायुधकोपक्षुधातङ्कैः ॥१॥

Sloka 1.—The direction in which all the non-luminaries are sighted after their emergence from the Sun or are eclipsed by the Sun will be afflicted with famine, war and diseases.

तथा च काश्यपः ।

भूमिपुत्रादयः सर्वे यस्यामस्तमिते रवौ ।
दृश्यन्तेऽस्तमये वापि यत्र यान्ति रवेस्ततः ॥
दुर्भिक्षं शस्त्रकोपं च जनानां मरकं भवेत् ।
अन्योन्यं भूमिगाः सर्वे विनिघ्नन्ति प्रजास्तथा ॥

चक्रधनुः शृङ्गाटकदण्डपुरप्रासवज्रसंस्थानाः ।
क्षुद्वृष्टिकरा लोके समराय च मानवेन्द्राणाम् ॥२॥

Sloka 2.—The configurations termed चक्र (chakra-discus), धनुष (Dhanus-bow), शृङ्गाटक (Sringataka-triangle), दण्ड (Danda-staff), पुर (Pura-town,) प्रास (Prasa-dart) and वज्र (Vajra thunder-bolt), bring famine and drought to mankind and promote war among kings.

तथा च काश्यपः ।

विहायोक्तं च संस्थानं दृश्यन्ते वै ग्रहा यदा ।
तदा न तत्फलं ब्रूयाल्लोके नाशुभदाश्च ते ॥

यस्मिन् स्वांशे दृश्या ग्रहमाला दिनकरे दिनान्तगते ।
तत्रान्यो भवति नृपः परचक्रोपद्रवश्च महान् ॥३॥

Sloka 3.—In any part of the sky where a cluster of planets is seen at Sunset, there will be another king in the country corresponding to that quarter, and there will be great trouble from foreign foes.

यस्मिन्नृक्षे कुर्युः समागमं तज्जनान् ग्रहा हन्युः ।
अविभेदिनः परस्परममलमयूखाः शिवास्तेषाम् ॥४॥

Sloka 4.—When planets come together in any asterism, people belonging to that particular asterism (*vide* Adhyaya XIV, *supra*) will be killed. But they will prove auspicious to the same people if they shed bright rays and do not occult each other.

तथा च समाससंहितायाम् ।

सर्वे यदा दिनकरं विशन्ति कुर्युर्ग्रहास्तदा पीडाम् ।
क्षुच्छस्त्रभयातङ्कैरपरैश्च परस्परावातैः ॥
प्रत्यर्चिषः प्रसन्नाः सम्भृतकिरणाः प्रदक्षिणावर्ताः ।
सुस्निग्धामलतनवः क्षेमसुभिक्षावहास्ते स्युः ॥

ग्रहसंवर्तसमागमसम्मोहसमाजसन्निपाताख्याः ।
कोशश्चेत्येतेषामभिधास्ये लक्षणं सफलम् ॥५॥

Sloka 5.—I shall now describe the characteristics and effects of the six planetary combinations, *viz.*, संवर्त Samvarta - concourse, समागम – Samagama — gathering, सम्मोह Sammoha - tarnishing, समाज Samaja – meeting, सन्निपात Sannipata-encounter, and कोश Kosa-fellowship.

एकर्क्षे चत्वारः सह पौरैर्यायिनोऽथवा पञ्च ।
संवर्त्तो नाम भवेच्छिखिराहुयुतः स सम्मोहः ॥६॥

पौरः पौरसमेतो यायी सह यायिना समाजाख्यः ।
यमजीवसङ्गमेऽन्यो यद्यागच्छेत्तदा कोशः ॥७॥
उदितः पश्चादेकः प्राक् चान्यो यदि स सन्निपाताख्यः ।
अविकृततनवः स्निग्धा विपुलाश्च समागमे धन्याः ॥८॥

Slokas 6-8.—When four or five planets, marching or stationary, congregate in a single asterism, the Yoga is termed संवर्त or concourse. If they be also combined with Rahu or a comet, it is called सम्मोह or tarnishing. When a stationary planet associates with another stationary planet, or one on march with another of the same type, the conjunction is named समाज or meeting. When some other planet joins the party made up of Jupiter and Saturn, there is कोश or fellowship. If two planets, one rising heliacally in the east and the other in the south (a little behind), it is called सन्निपात or an encounter. Any conjunction of planets other than the above five is called समागम or gathering, in which the effect will always be auspicious, if the planets be large, resplendent, and natural in appearance.

तथा च समाससंहितायाम् ।

ग्रहकोशसन्निपातौ संवर्तसमागमौ समाजश्च ।
सम्मोहश्चेति तेषां लक्षणमेतात्समादेश्यम् ॥
सूर्यजगुरुसंयोगे द्वावप्येकोऽपरः समागच्छेत् ।
स हि भवति कोशसञ्ज्ञो दुर्भिक्षभयावहो लोके ॥
एक उदितः प्रतीच्यामपरः प्राच्यां ग्रहोदितो यदि च ।
अन्योन्यमथोत्ताभिर्विलिखेतां हि सन्निपाताख्यः ॥
सह पौरेण च पौरो यायी सह यायिना ग्रहो यश्च ।
दृश्येत समायुक्तः स समाजाख्यः समुद्दिष्टः ॥
अथ यायिनागराख्याश्चत्वारः पञ्च वा सह भवेयुः ।
एकर्क्षे संवर्तः शिखिराहुयुतः स सम्मोहः ॥

समौ तु संवर्त्तसमागमाख्यौ सम्मोहकोशौ भयदौ प्रजानाम् ।
समाजसंज्ञे सुसमा प्रदिष्टा वैरप्रकोपः खलु सन्निपाते ॥९॥

Sloka 9.—The effects of the two Yogas संवर्त and समागम are indifferent, *i. e.*, neither good, nor bad, सम्मोह and कोश are dangerous to people. In समाज Yoga, the year will be very beneficial, while in सन्निपात there will certainly be the raging of hostilities.

तथा च काश्यपः ।
संवर्तसङ्गमौ मध्यौ सम्मोहो भयदः स्मृतः ।
कोशश्चानिष्टफलदः समाजाख्यः सुमध्यमः ॥
सन्निपाते महावैरमन्योन्यमुपजायते ।
तथा च समाससंहितायाम् ।
संवर्त्तसमागमयोः साम्यं मोहे भयानि कोशे च ।
सुसमा समाजसञ्ज्ञे वैराण्यथ सन्निपाताख्ये ॥
तथा चात्रायं विशेषः समाससंहितायाम् ।
दुर्भिक्षरोगतस्करशस्त्रावृष्टिक्षुधं ग्रहाः कुर्युः ।
आनलवीथ्यां ज्ञेया अजवीथ्यां नेत्रपरिहानिः ॥
शस्त्रभयं मृगवीथ्यां जारद्वन्द्यां क्षुधं च रोगाश्च ।
पशुनाशं गोवीथ्यामृषभाख्यायां च नृपपीडा ॥
सुसुभिक्षमिरावत्यां गजवीथ्यां च ऋतूत्सवामोदाः ।
अतिजलमोक्षं कुर्युर्नागाख्यायां च सर्वे तु ॥
ग्रहोदये प्रवासे च सोमसूर्यग्रहे तथा ।
विचार्य वीथीमार्गांश्च लोके ब्रूयाच्छुभाशुभम् ॥

Thus ends the 20th Adhyaya on "the Planetary Triangle."

गर्भलक्षणम् ॥२१॥ Pregnancy of clouds.

अन्नं जगतः प्राणाः प्रावृट्कालस्य चान्नमायत्तम् ।
यस्मादतः परीक्ष्यः प्रावृट्कालः प्रयत्नेन ॥१॥

Sloka 1.—As food is the elixir of life to living beings, and as that food is dependent on the monsoon, it should be investigated carefully.

MINISTRY OF CULTURE · GOVERNMENT OF INDIA

GSL

तल्लक्षणानि मुनिभिर्यानि निबद्धानि तानि दृष्ट्वेदम् ।
क्रियते गर्गपराशरकाश्यपवज्रादिरजितानि ॥२॥

Sloka 2.—Having read the characteristics enunciated by ancient sages such as Garga, Parasara, Kasyapa and Vajra, in their works, I am now giving the properties of the rainy season.

दैवविदविहितचित्तो द्युनिशं यो गर्भलक्षणे भवति ।
तस्य मुनेरिव वाणी न भवति मिथ्याम्बुरनिर्देशे ॥३॥

Sloka 3.—The prediction of an astrologer who day and night attentively watches the symptoms of the pregnancy of clouds will come true like that of a sage when he determines the fall of rain.

किं वातः परमन्यच्छास्त्रज्यायोऽस्ति यद्विदित्वैव ।
प्रध्वंसिन्यपि काले त्रिकालदर्शी कला भवति ॥४॥

Sloka 4.—Which science is superior to this astrological science which determines the exact time of rain, since by knowing this science alone, one gets the power of visualising the past, present and the future even in this Kali age which destroys all good things ?

केजिद्वदन्ति कार्त्तिकशुक्लान्तमतीत्य गर्भदिवसाः स्युः ।
न च तन्मतं बहूनां गर्गादीनां मतं वक्ष्ये ॥५॥

Sloka 5.—Some sages declare that the days of pregnancy begin after the full-moon of Kartika month; but that opinion is not shared by the majority. Here I shall give the opinion of Garga and others.

तथा च सिद्धसेनः ।
शुक्लपक्षमतिक्रम्य कार्तिकस्य विचारयेत् ।
गर्भाणां सम्भवं सम्यक् सस्यसम्पत्तिकारणम् ॥

मार्गशिरःसितपक्षप्रतिपत्प्रभृति क्षपाकरेऽषाढाम् ।
पूर्वां वा समुपगते गर्भाणां लक्षणं ज्ञेयम् ॥६॥

Sloka 6.—The symptoms of pregnancy are to be detected when the Moon transits Purvashadha commencing from the first day of Margasira.

तथा च गर्गः ।
शुक्लादौ मार्गशीर्षस्य पूर्वाषाढाव्यवस्थिते ।
निशाकरे तु गर्भाणां तत्रादौ लक्षणं वदेत् ॥
कश्यपोऽपि
सितादौ मार्गशीर्षस्य प्रतिपद्दिवसे तथा ।
पूर्वाषाढागते चन्द्रे गर्भाणां धारणं भवेत् ॥

यन्नक्षत्रमुपगते गर्भश्चन्द्रे भवेत्स चन्द्रवशात् ।
पञ्चनवते दिनशते तत्रैव प्रसवमायाति ॥७॥

Sloka 7.—The foetus formed during the Moon's stay in a particular asterism will be born 195 (Solar) days hence, the Moon standing again in the same asterism according to the laws of her revolution.

तथा च समाससंहितायाम् ।
पौषासितपक्षाद्यैः श्रावणशुक्लादयो विनिर्देश्याः ।
सार्धैः षड्भिर्मासैर्गर्भविपाकः स नक्षत्रे ॥

सितपक्षभवाः कृष्णे शुक्ले कृष्णा द्युसम्भवा रात्रौ ।
नक्तंप्रभवाश्चाह्नि सन्ध्याजाताश्च सन्ध्यायाम् ॥८॥

Sloka 8.—The foetuses formed in the bright half of the month will come out in the dark half and *vice versa*, those formed in the day time will come out at night and *vice versa* and those which are formed at dawn in the evening and *vice versa*.

तथा च गर्गः ।
दिवा भवति यो गर्भो रात्रौ स इति पच्यते ।
शुक्लपक्षे समुद्भूतः कृष्णे पक्षे च वर्धते ॥

पौर्णमास्यामथोत्पन्नः सामावास्यां प्रवर्षति ।
अमावास्यां समुद्भूतः पूर्णमास्यां प्रवर्षति ॥
पूर्वसन्ध्यासमुद्भूतः पश्चिमायां प्रवर्षति ।
पश्चिमायां समुद्भूतः पूर्वसन्ध्यां प्रवर्षति ॥
पूर्वार्द्धे यः समुद्भूतः पश्चादात्रौ प्रवर्षति ।
निशायां पश्चिमे यश्च स पूर्वाह्णे प्रसूयते ॥
दिनार्द्धे तु समुत्पन्नः स निशार्द्धे प्रसूयते । इति ।

मृगशीर्षाद्या गर्भा मन्दफलाः पौषशुक्लजाताश्च ।
पौषस्य कृष्णपक्षेण निर्दिशेच्छ्रावणस्य सितम् ॥९॥
माघसितोत्था गर्भाः श्रावणकृष्णे प्रवृतिमायान्ति ।
माघस्य कृष्णपक्षेण निर्दिशेद्भाद्रपदशुक्लम् ॥१०॥
फाल्गुनशुक्लसमुत्था भाद्रपदस्यासिते विनिर्देश्याः ।
तस्यैव कृष्णपक्षोद्भवास्तु ये तेऽश्वयुक्शुक्ले ॥११॥
चैत्रसितपक्षजाताः कृष्णेऽश्वयुजस्य वारिदा गर्भाः ।
चैत्रासितसम्भूताः कार्तिकशुक्लेऽभिवर्षन्ति ॥१२॥

Slokas 9-12.—The foetuses formed in the beginning of Margasirsha and Pushya are of little consequence. Those formed in the dark half of Pushya may come out in the bright half of Sravana. Similarly, those that are formed in the bright half of Magha will see the light of the day in the dark fortnight of Sravana. The former part of Bhadrapada may be fixed upon as the time of birth corresponding to the dark half of Magha. Those that are formed in the first half of Phalguna may be said to come out in the latter half of Bhadrapada. But those in the dark fortnight of Phalguna will be born in the bright half of Aswayuja. The clouds that are formed in the first half of Chaitra will yield water in the latter half of Aswayuja ; and those that are formed in the latter half of Chaitra will rain in the first half of Kartika.

MINISTRY OF CULTURE · GOVERNMENT OF INDIA · संस्कृति मंत्रालय · भारत सरकार

GSL

तथा ज गर्गः ।

माघेन श्रावणं विन्द्यान्नभस्थं फाल्गुनेन तु ।
चैत्रेणाश्वयुजं प्राहुर्वैशाखेन तु कार्तिकम् ॥
शुक्लपक्षेण कृष्णं तु कृष्णपक्षेण चेतरम् ।
राज्यहोश्च विपर्यासं कार्यं काले विनिश्चयम् ॥ इति

पराशरस्याप्येवं मतम् ।

पूर्वोद्भूताः पश्चादपरोत्थाः प्राग्भवन्ति जीमूताः ।
शेषास्वपि दिक्ष्वेवं विपर्ययो भवति वायोश्च ॥१३॥

Sloka 13.—The clouds formed in the east will give water in the west and *vice versa*. The same rule holds good in the case of the other pairs of directions. In like manner, the winds too are reverse at the two periods.

तथा च पराशरः ।

अथ माघेन श्रावणं फाल्गुनेन भाद्रपदं चैत्रेणाश्वयुजं वैशाखेन तु कार्तिकं शुक्लेन कृष्णं कृष्णेन शुक्लं दिवसेन रात्रिं रात्र्या दिवसं गर्भाः प्रवर्षन्ति ॥

स्निग्धादिमृदूदक्शिवशक्रादिग्भवो मारुतो वियद्विमलम् ।
स्निग्धसितबहुलपरिवेषपरिवृतौ हिममयूखार्कौ ॥१४॥
पृथुबहुलस्निग्धघनं घनसूचीक्षुरकलोहिताभ्रयुतम् ।
काकाण्डमेचकाभं वियद्विशुद्धेन्दुनक्षत्रम् ॥१५॥
सुरचापमन्द्रगर्जितविद्युत्प्रतिसूर्यका शुभा सन्ध्या ।
शशिशिवशक्राशास्थाः शान्तरवाः पक्षिमृगसंघाः ॥१६॥
विपुलाः प्रदक्षिणचराः स्निग्धमयूखा ग्रहा निरुपसर्गाः ।
तरवश्च निरुपसृष्टाङ्कुरा नरचतुष्पदा हृष्टाः ॥१७॥
गर्भाणां पुष्टिकराः सर्वेषामेव योऽत्र तु विशेषः ।
ऋतुस्वभावजनितो गर्भविवृद्ध्यै तमभिधास्ये ॥१८॥

Slokas 14-18.—The good symptoms at the time of the conception of clouds are the following : a delightful

MINISTRY OF CULTURE · GOVERNMENT OF INDIA

and cool breeze from the north, north-east, or east; a clear sky; the Sun and the Moon surrounded by a glossy, bright and thick halo; the sky covered with large, bulky, smooth, needle-like or razor-like, red clouds or having the colour of the crows-eggs or a peacock's neck when the Moon and the stars shine brightly; a good twilight—morning or evening—accompanied by a rainbow, good rumbling of thuuder, lightning and a mock Sun; groups of birds and animals crying pleasantly in the north, north-east or east; the planets being large beaming brightly moving to the north (of the asterisms) and unhurt; trees with their sprouts unimpaired, and men and quadrupeds happy; these symptoms nourish all the embryos. There are however some special rules tending to the growth of the embryos and arising from the particular nature of the season which I am now propounding.

तथा च पराशरः। अथ गर्भसंस्थासु माघादिषु चतुर्षु मासेषु या शुचौ धारणा। नभोनभस्यौ प्रावृट् तस्या अनु वर्षा येषु प्रसवन्ति। तत्र चापाभ्रविद्युत्स्तनयित्नुवर्षाणि गर्भास्तांल्लक्षयेत्प्रशस्तानप्रशस्तांश्च। प्रशस्ताभाश्च यस्मिन् काले सूर्येन्दुनक्षत्राश्रयाणां वर्षालिङ्गानां प्रादुर्भावः। पञ्चरूपता गर्भाणां धारणा मासेन शुद्धिरिति॥

पौषे समार्गशीर्षे सन्ध्यारागोऽम्बुदाः सपरिवेषाः।
नात्यर्थं मृगशीर्षे शीतं पौषेऽतिहिमपातः॥१९॥
माघे प्रबलो वायुस्तुषारकलुषद्युती रविशशाङ्कौ।
अतिशीतं सघनस्य च भानोरस्तोदयौ धन्यौ॥२०॥
फाल्गुनमासे रूक्षश्चण्डः पवनोऽभ्रसम्प्लवाः स्निग्धाः।
परिवेषाश्चासकलाः कपिलस्ताम्रो रविश्च शुभः॥२१॥
पवनघनवृष्टियुक्ताश्चैत्रे गर्भाः शुभाः सपरिवेषाः।
घनपवनसलिलविद्युत्स्तनितैश्च हिताय वैशाखे॥२२॥

MINISTRY OF CULTURE · GOVERNMENT OF INDIA

CSL

Slokas 19-22.—The happy tokens in the months of Margasirsha and Pushya are a red glow of the horizon at dawn and evening, clouds with halos, not too severe cold in Margasirsha and not too thick frost in Pushya; in Magha, a strong wind, the Sun and the Moon dim by mist, severe cold, and the Sun rising or setting with clouds; in the month of Phalguna, a rough and violent gale, glossy floating banks of clouds, an incomplete halo round the Sun or the Moon and the Sun russet or red; in the month of Chaitra, the foetuses forming among wind, clouds, rain and halos are of good augury; and in the month of Vaisakha, such as are attended with clouds, wind and rain, lightning and thunder, are favourable.

तथा च काश्यपः ।
शीतमभ्रं तथा वायुश्चन्द्रार्कपरिवेषणम् ।
माघे मासि परीक्षेत श्रावणे वृष्टिमादिशेत् ॥
फाल्गुने चात्र सङ्घातं वृष्टिस्तनितमेव च ।
पुरो वाताश्च ये प्रोक्ता मासि भाद्रपदे शुभम् ॥
बहुपुष्पफला वृक्षा वाताः शर्करवर्षिणः ।
शीतवर्षं तथाभ्राणि चैत्रेणाश्वयुजं वदेत् ॥
वहन्ति मृदवो वाताः पुरः शीघ्रं प्रदक्षिणाः ।
वैशाखे तानि रूपाणि कार्तिके मासि वर्षति ॥
तथा च समाससंहितायाम् ।
शस्तानि मृगान्मासाच्छीतहिमवायुमेघकृतानि ।
स्तनिततडिज्जलमारुतघनतापान्यतिशयं तु वैशाखे ॥
कृष्णेन शुक्लपक्षः सितेन कृष्णो निशा दिनोत्थेन ।
रात्र्याहः सन्ध्यायां सन्ध्यादिग्व्यत्ययाज्जलदाः ॥

मुक्तारजतनिकाशास्तमालनीलोत्पलाञ्जनाभासः ।
जलचरसत्त्वाकारा गर्भेषु घनाः प्रभूतजलाः ॥२३॥
तीव्रदिवाकरकिरणाभितापिता मन्दमारुता जलदाः ।
रुषिता इव धाराभिर्विसृजन्त्यम्भः प्रसवकाले ॥२४॥

MINISTRY OF CULTURE · GOVERNMENT OF INDIA · संस्कृति मंत्रालय · भारत सरकार

GSL

Slokas 23-24.—Clouds that resemble pearls, silver, tamala flower, lily or collyrium in colour and which are in the shape of aquatic animals will contain abundant water in their embryo. Those clouds which have been scorched by the burning rays of the Sun and fanned by a gentle breeze will at the time of delivery pour torrents of water as if they were angry.

तथा च समाससंहितायाम् ।

पृथुघनबहुला जलदा जलचरसत्त्वान्विताः शुभा गर्भाः ।
स्निग्धसितबहुलपरिवेषपरिवृतौ हिमकरोष्णकरौ ॥
मृदुगमृगा मुदिता निरुपहतास्तरवः ।
विपदमलं च यदा भवति तदा सुसमा ॥
स्निग्धतडित्प्रतिसूर्यकमत्स्यशक्रधनुःप्रथमापरमध्ये ।
शान्तरवा मृगपक्षिमनुष्याः शक्रशशीश्वरदिक्पवनाश्च ॥

गर्भोपघातलिङ्गान्युल्काशनिपांसुपातदिग्दाहाः ।
क्षितिकम्पखपुरकीलककेतुग्रहयुद्धनिर्घाताः ॥२५॥
रुधिरादिवृष्टिवैकृतपरिवेन्द्रधनूंषि दर्शनं राहोः ।
इत्युत्पातैरेतैस्त्रिविधैश्चान्यैर्हतो गर्भः ॥२६॥

Slokas 25-26—The following are the indications for the miscarrying of the foetus: Fall of meteors, lightning, dust-storm, false fire in the quarters, earth-quake, appearance of forms of cities in the sky, Thamasa Keelakas, Ketu, planetary warfare, portentous thunder, unnatural phenomena in rain, such as blood, a cross line of clouds at Sunset or Sunrise (*vide* Adhyaya XLVII–19 *infra*), rainbow and eclipse of the Sun or the Moon. By these and similar portents of three kinds, *viz.*, celestial, atmospheric and terrestrial, an embryo gets destroyed.

तथा च गर्गः ।

अश्मवर्षं तमोवर्षं मांसशोणितवर्षणम् ।
उल्कानिर्घातकम्पश्च वज्रपातस्तथैव च ॥

परिवेषाः परिधयो वासवस्य धनूंषि च ।
अनभ्रस्तनितं वर्षं दिशां दाहस्तथैव च ॥
अनार्तवं पुष्पफलं वारणीयेषु वर्षणम् ।
ग्रहयुद्धेषु घोरेषु हृतान् गर्भान् विनिर्दिशेत् ॥

तथा च पराशरः । तेषां ग्रहाणामुदयास्तमयोल्कानिर्घाताशनिपातगन्धर्वनगरदिग्दाहार्करश्मिवर्णविकारभूचलनप्रादुर्भावो वर्षास्ववर्षाय ॥

स्वर्तुस्वभावजनितैः सामन्यैर्यैश्च लक्षणैर्वृद्धिः ।
गर्भाणां विपरीतैस्तैरेव विपर्ययो भवति ॥२७॥

Sloka 27.—Signs, precisely the reverse of those, both general and special, for any particular season, by which the growth of an embrayo is assured, produce the contrary results.

भद्रपदाद्वयविश्वाम्बुदेवपैतामहेष्वथर्क्षेषु ।
सर्वेष्वृतुषु विवृद्धो गर्भो बहुतोयदो भवति ॥२८॥

Sloka 28.—A foetus that develops when the Moon stands in any of the five asterisms, *viz.*, Purvabhadra, Uttarabhadra, Purvashadha, Uttarashadha and Rohini in any season will yield plenty of rain.

शतभिषगाश्लेषार्द्रास्वातिमघासंयुतः शुभो गर्भः ।
पुष्णाति बहून् दिवसान् हन्त्युत्पातैर्हतस्त्रिविधैः ॥२९॥

Sloka 29.—An embryo that is formed in Satabhishak, Aslesha, Ardra, Swati or Magha proves fertile and develops (or rains) for many days; while, being stricken with three-fold portents (referred to above), it is destroyed.

त्रिविधमुत्पातलक्षणमाचार्येण समाससंहितानिबन्धने स्पष्टतरमुक्तम्-
दिव्यं ग्रहर्क्षजातं भुवि भौमं स्थिरचरोद्भवं यच्च ।
दिग्दाहोल्कामारुतपरिवेषाद्यं वियत्प्रभवम् ॥

तथा च गर्गः । प्राजापत्यं मघाश्लेषा रौद्रं चानिलवारुणम् ।
आषाढाद्वितयं चैव तथा भद्रपदाद्वयम् ॥

MINISTRY OF CULTURE · GOVERNMENT OF INDIA · संस्कृति मंत्रालय · भारत सरकार

नक्षत्रदशकं चैतद्यदि स्याद्ग्रहदूषितम् ।
न गर्भाः सम्पदं यान्ति योगक्षेमं न कल्पते ॥
उल्कयाभिहतं वापि केतुना वाप्यधिष्ठितम् ।
न गर्भाः सम्पदं यान्ति वासवश्च न वर्षति ॥

मृगमासादिष्वष्टौ षट् षोडश विंशतिश्चतुर्युक्ता ।
विंशतिरथ दिवसत्रयमेकतमर्क्षेण पञ्चभ्यः ॥३०॥

Sloka 30.—Foetuses coming into being when the Moon is in conjunction with any of the aforesaid asterisms during the month of Margasirsha, Pushya, Magha, Phalguna, Chaitra and Vaisakha will yield rain after 195 days for 8, 6, 16, 24, 20 and 3 days respectively.

ऋषिपुत्र आह

माघे षोडशसंख्यास्तु षोडशाष्टौ च फाल्गुने ।
विंशतिश्चैत्रमासे तु त्रयश्चेन्द्राग्निदैवते ॥
अष्टौ सौम्येऽथ षट् पौषे संख्यास्तासु च वर्षति ।

पञ्चनिमित्तैः शतयोजनं तदर्द्धार्द्धमेकहान्यातः ।
वर्षति पञ्चनिमित्ताद्रूपेणैकेन यो गर्भः ॥३१॥

Sloka 31.—If an embryo be accompanied by the five phenomena, *viz.*, wind, water, lightning, thunder and cloud, it will pour rain over an area of 100 Yojanas and for every phenomenon less, over half the extent of the previous one; but if it has only one phenomenon, over five Yojanas around.

द्रोणः पञ्चनिमित्ते गर्भे त्रीण्याढकानि पवनेन ।
षड् विद्युता नवाभ्रैः स्तनितेन द्वादश प्रसवे ॥३२॥

Sloka 32.—The quantity of rainfall will at the season amount to a Drona if the embryo has the five concomitants; three Adhakas are the result of wind; six, of lightning; nine, of clouds and twelve, of thunder.

A Drona = 200 Palas. An Adhaka = $\frac{1}{4}$th of a Drona or 11 oz. Avoir. According to Parasara, an Adhaka is the capacity of a vessel with a circular mouth 20 inches in diameter and whose depth is eight inches.

वृष्टेराढकद्रोणप्रमाणपरिज्ञानं पराशर आह-

आढकांश्चतुरो द्रोणमपां विन्द्यात्प्रमाणतः ।
भनुः प्रमाणं मेदिन्या विन्द्याद्द्रोणातिवर्षणम् ॥
समे विंशांगुलनाहे द्विचतुष्कांगुकोच्छ्रिते ।
भाण्डे वर्षति सम्पूर्णं ज्ञेयमाढकवर्षणम् ॥

तथा चाचार्य आह ।

हस्तविशालं कुण्डकमधिकृत्याम्बुप्रमाणनिर्देशः ।
पञ्चाशत्पलमाढकमनेन मितुयाज्जलं पतितम् ॥ इति

—Adh. XXIII-2, *infra*.

तथा च वृद्धगर्गः ।

वाते तु आढकं विन्द्यात्स्तनिते तु द्वादशाढकम् ॥
नवाढकं तथाभ्रेषु द्योतितेषु षडाढकम् ॥
निमित्तपत्रकोपेते द्रोणं वर्षति वासवः ॥

क्रूरग्रहसंयुक्ते करकाशनिमत्स्यवर्षदा गर्भाः ।
शशिनि रवौ वा शुभसंयुतेक्षिते भूरिवृष्टिकराः ॥३३॥

Sloka 33.—If the asterism at which an embryo is formed be afflicted by a malefic planet, it will pour down showers of hail stones, thunderbolt and fish. If at that time, the Moon or the Sun be posited in this star and be conjoined with or aspected by a benefic, there will be copious rain.

गर्भसमयेऽतिवृष्टिर्गर्भाभावाय निर्निमित्तकृता ।
द्रोणाष्टांशेऽभ्यधिके वृष्टे गर्भः श्रुतो भवति ॥३४॥

Sloka 34.—Too much rain without apparent cause at the time of the formation of foetuses tends to their destruction. If the quantity of rainfall exceed $\frac{1}{8}$th of a Drona, there will be its miscarriage.

गर्भसमये गर्भग्रहणकाले निर्निमित्तकृता अतिवृष्टिः ।
निमित्तं कारणं यथा ।
प्रायो ग्रहाणामुदयास्तकाले समागमे मण्डलसङ्क्रमे च ।
पक्षक्षये तीक्ष्णकरावनान्ते वृष्टिर्गतेऽर्के नियमेन चान्द्रौ ॥ इति

गर्भः पुष्टः प्रसवे ग्रहोपघातादिभिर्यदि न वृष्टः ।
आत्मीयगर्भसमये करकामिश्रं ददात्यम्भः ॥३५॥

Sloka 35.—If a full-grown embryo does not yield rain at the proper season owing to planetary and other evil influences, it will rain with hail-stones at the same period as it formed at the beginning.

काठिन्यं याति यथा चिरकालधृतं पयः पयस्विन्याः ।
कालातीतं तद्वत्सलिलं काठिन्यमुपयाति ॥३६॥

Sloka 36.—Just as the milk of a milch cow grows hard if retained too long, so does the water kept back beyond its time.

पवनसलिलविद्युद्गर्जिताभ्रान्वितो यः
स भवति बहुतोयः पञ्चरूपाभ्युपेतः ।
विसृजति यदि तोयं गर्भकालेऽतिभूरि
प्रसवसमयमित्वा शीकराम्भः करोति ॥३७॥

Sloka 37.—An embryo which has got the five concomitant signs, *viz.*, wind, rain, lightning, thunder and clouds, since it is composed of these, yields plenty of rain. One which at the time of formation loses too much water produces at the period of delivery, a drizzle.

This sloka is from समाससंहिता.

Thus ends the 21st Adhyaya on the "Pregnancy of Clouds."

MINISTRY OF CULTURE · GOVERNMENT OF INDIA

CSL

गर्भधारणाध्यायः ॥२२॥ Pregnancy of the Air.

ज्यैष्ठसितेऽष्टम्याद्याश्चत्वारो वायुधारणा दिवसाः ।
मृदुशुभपवनाः शस्ताः स्निग्धघनस्थगितगगनाश्च ॥१॥

Sloka 1.—The first four days commencing from the 8th day of the bright half of Jyeshta are sustained by the winds ; and they will prove favourable if they be attended with soft and gentle breeze, and if the sky be covered with glossy clouds.

तत्रैव स्वात्याद्ये वृष्टे भचतुष्टये क्रमान्मासाः ।
श्रावणपूर्वा ज्ञेयाः परिस्रुता धारणास्ताः स्युः ॥२॥

Sloka—2. If there be rain in the four asterisms beginning with Swati in the same month and fortnight, the four months commencing with Sravana will be in order the retainers of rain. That is, there will be no rain in the several months if there be rain in the corresponding asterism.

तथा च काश्यपः ।

ज्येष्ठस्य शुक्लाष्टम्यां तु नक्षत्रे भगदैवते ।
चत्वारो धारणाः प्रोक्ता मृदुवातसमीरिताः ॥
नीलाञ्जननिभैर्मेघैर्विद्युत्स्थगितमारुतैः ।
विस्फुलिङ्गरजोधूम्रैश्छन्नौ शशिदिवाकरौ ॥
एकरूपाः शुभा ज्ञेया अशुभाः सान्तराः स्मृताः ।
अनार्यैस्तस्करैर्घोरैः पीडा चैव सरीसृपैः ॥
ततः स्वात्यादिनक्षत्रैश्चतुर्भिः श्रावणादयः ।
परिपूर्णाः शुभास्ताः स्युः सौम्याः शिवसुभिक्षकाः ॥
स्वातौ तु श्रावणं हन्याद्वृष्टेऽथेन्द्राग्निदैवते ।
भाद्रपदे त्ववृष्टिः स्यान्मैत्रे चाश्वयुजे स्मृता ॥
ऐन्द्रे तु कार्त्तिके त्वेवं वृष्टे वृष्टिं निहन्ति च ।
एतेषु यदि नो वृष्टिस्तदा सौभिक्षलक्षणम् ॥

यदि ताः स्युरेकरूपाः शुभास्ततः सान्तरास्तु न शिवाय ।
तस्करभयदाश्चोक्ताः श्लोकाश्चाप्यत्र वासिष्ठाः ॥३॥

Sloka 3.—If those four days of retention (धारणा-Dharana) be of the same type, the result will be auspicious. If, unlike, they prove disastrous and are said to engender danger from thieves. The following is the authority of sage Vasishta.

सविद्युतः सपृषतः सपांसूत्करमारुताः ।
सार्कचन्द्रपरिच्छन्ना धारणाः शुभधारणाः ॥४॥
यदा तु विद्युतः श्रेष्ठाः शुभाशाः प्रत्युपस्थिताः ।
तदापि सर्वसस्यानां वृद्धिं ब्रयाद्विचक्षणः ॥५॥
सपांसुवर्षाः सापश्च शुभा बालक्रिया अपि ।
पक्षिणां सुस्वरा वाचः क्रीडा पांसुजलादिषु ॥६॥
रविचन्द्रपरीवेषाः स्निग्धा नात्यन्तदूषिताः ।
वृष्टिस्तदापि विज्ञेया सर्वसस्यार्थसाधिका ॥७॥
मेघाः स्निग्धाः संहताश्च प्रदक्षिणगतिक्रियाः ।
तदा स्यान्महती वृष्टिः सर्वसस्याभिवृद्धये ॥८॥

Slokas 4-8.—The days of retention of the foetus will be favourable if they be accompanied by lightning, water-drops, dust-storm, and the Sun and the Moon screened by the clouds. If there should be beautiful flashes of lightning emanating from (moving towards ?) the auspicious quarters, an intelligent astronomer should predict the thriving of all crops. If on the same day there be rain with dust or if children engage themselves in happy sports, the cries of birds be pleasant and their sport be in dust, water or the like, if the Sun and the Moon be encircled by halos which are glossy and not broken, then, there will be rain tending to the growth

of all crops. If the clouds be glossy, collected together and moving in a clockwise manner, there will be a heavy rain favouring the growth of all crops.

Thus ends the 22nd Adhyaya on "Pregnancy of the Air".

प्रवर्षणाध्यायः ॥२३॥ The Quantity of Rainfall.

ज्यैष्ठ्यां समतीतायां पूर्वाषाढादिसम्प्रवृष्टेन ।
शुभमशुभं वा वाच्यं परिमाणं चाम्भसस्तज्ज्ञैः ॥१॥

Sloka 1.—If there should be rain in the asterisms commencing with Purvashadha after the full Moon in the month of Jyeshta, the astronomer should judge the quantity and the good or bad effects of the rain.

तथा च गर्गः ।

ज्येष्ठे मूलमतिक्रम्य मासि प्रतिपदग्रतः ।
वर्षासु वृष्टिज्ञानार्थं निमित्तान्युपलक्षयेत् ॥

हस्तविशालं कुण्डकमधिकृत्याम्बुप्रमाणनिर्देशः ।
पञ्चाशत्पलमाढकमनेन मिनुयाज्जलं पतितम् ॥२॥

Sloka 2.—The quantity of rainfall should be determined through a gauge whose diameter is one cubit, and when it contains 50 palas, it will be equal to one Adhaka.

तथा च समाससंहितायाम् ।

ज्येष्ठस्य पौर्णमासीमतीत्यभूमुद्रया यथा वृष्टे ।
आप्याद्यैर्जलमानं मागधमानेन हस्तमिते ॥ यदुक्तम् ।

येन धरित्री मुद्रा जनिता वा बिन्दवस्तृणाग्रेषु ।
वृष्टेन तेन वाच्यं परिमाणं वारिणः प्रथमम् ॥३॥

Sloka 3.—The quantity of rain should be gauged on the day of the asterism during which there is rain

for the first time through the (amouut of) rain by which the earth is cleared of dust or the drops of water on the tips of blades of grass.

केचिद्यथाभिवृष्टं दशयोजनमण्डलं वदन्त्यन्ये ।
गर्गवसिष्ठपराशरमतमेतद्द्वादशान्न परम् ॥४॥

Sloka 4.—Some sages such as Kasypa opine that if there be rain in a certain area at the beginning, there will be good rain there throughout the season; while others such as Devala maintain that if there be rain over an area of ten Yojanas, there will be plenty of rain during the whole season. But, according to Garga, Vasishta and Parasara, good rain during the season should be predicted if there be rainfall over an area of not less than twelve Yojanas.

तथा च कश्यपः ।
प्रवर्षणे यथा देशं वर्षणं यदि दृश्यते ।
वर्षाकालं समासाद्य वासवो बहुवर्षति ॥
तथा च देवलः ।
प्रवर्षणे यदा वृष्टं दशयोजनमण्डलम् ।
वर्षाकालं समासाद्य वासवो बहु वर्षति ॥
तथा च गर्गः ।
आषाढादिषु वृष्टेषु योजनद्वादशात्मके ।
प्रवृष्टे शोभनं वर्षं वर्षाकाले विनिर्दिशेत् ॥ इति.

येषु च भेष्वभिवृष्टं भूयस्तेष्वेव वर्षति प्रायः ।
यदि नाप्यादिषु वृष्टं सर्वेषु तदा त्वनावृष्टिः ॥५॥

Sloka 5.—In whichever stars there was rain at the beginning, there will generally be rain once again in the same stars. If there was no rain at all in any one of the asterisms beginning with Purvashadha at the time of delivery, then there will be no rain in the season.

हस्ताप्यसौम्यचित्रापौष्णधनिष्ठासु षोडश द्रोणाः ।
शतभिषगैन्द्रस्वातिषु चत्वारः कृत्तिकासु दश ॥६॥
श्रवणे मघानुराधाभरणीमूलेषु दश चतुर्युक्ताः ।
फल्गुन्यां पञ्चकृतिः पुनर्वसौ विंशतिर्द्रोणाः ॥७॥
ऐन्द्राग्न्याख्ये वैश्वे च विंशतिः सार्पभे दश त्र्यधिकाः ।
आहिर्बुध्न्यार्यम्णप्राजापत्येषु पञ्चकृतिः ॥८॥
पञ्चदशाजे पुष्ये च कीर्तिता वाजिभे दश द्वौ च ।
रौद्रेऽष्टादश कथिता द्रोणा निरुपद्रवेष्वेते ॥९॥

Slokas 6-9.—If there should be rain in any one of the asterisms, *viz.*, Hasta, Purvashadha, Mrigasira, Chittra, Revati and Dhanishta, the quantity of rainfall in the season will be 16 Dronas; in Satabhishak, Jyeshta and Swati, it will be 4 Dronas; in Krittika, 10 Dronas; in Sravana, Magha, Anuradha, Bharani and Moola, 14 Dronas; in Purvaphalguni, 25 Dronas; in Punarvasu, 20 Dronas; in Visakha and Uttarashadha, 20 Dronas; in Aslesha, 13 Dronas. In Uttarabhadra, Uttaraphalguni and Rohini, it is 25 Dronas. In Purvabhadra and Pushya, it is 15 Dronas; in Aswini, 12 Dronas; in Ardra, it is 13 Dronas. These quantities will hold good, provided the asterisms are not hurt in any way.

तथा च समाससंहितायाम्
दश युक्ता द्विकृतखतिथिरसाष्टदिग्विषयरामजलातिथिभिः ।
तिथिरसरसैश्च विरसाः सदशकृताः षड्विहीनाश्च ॥
जलषट्कदशकसहिता जलरसयुक्ताः षड्ूनाश्च ।
विषयतिथिषट्कसहिताश्चाश्विन्यादिषु जलद्रोणाः ॥-इति.

रविरविसुतकेतुपीडिते भे क्षितितनयत्रिविधाद्भुताहते च
भवति च न शिवं न चापि वृष्टिः शुभसहिते निरुपद्रवे शिवं च ॥

Sloka 10.—If an asterism be afflicted by the Sun, Saturn or Ketu, or hurt by Mars, or by the three-fold portent, there will be no prosperity to mankind, nor will there be any rain. But if the asterism be unhurt and conjoined with benefics, beneficial results will accrue.

तथा च गर्गः।

सूर्यसौराहते वाच्यं नक्षत्रं भौमघातिते।
उत्पातैस्त्रिविधैर्वापि राहुणा केतुनापि वा॥
अवृष्टिमशुभं विन्याद्विपरीते शुभं वदेत्।

Thus ends the 23rd Adhyaya on "The Quantity of Rainfall".

रोहिणीयोगाध्यायः ॥२४॥ The Moon's Conjunction with Rohini

कनकशिलाचयविवरजतरुकुसुमासङ्गिमधुकरानुरुते।
बहुविहगकलहसुरयुवतिगीतमन्द्रस्वनोपवने ॥१॥
सुरनिलयशिखरिशिखरे बृहस्पतिर्नारदाय यानाह।
गर्गपराशरकाश्यपमयाश्च यान् शिष्यसङ्घेभ्यः ॥२॥
तानवलोक्य यथावत् प्राजापत्येन्दुसम्प्रयोगार्थान्।
स्वल्पग्रन्थेनाहं तानेवाभ्युद्यतो वक्तुम् ॥३॥

Slokas 1-3.—I shall now try to expound briefly the good and bad effects arising from the Moon's conjunction with Rohini, having duly taken cognisance of them as explained by Garga, Parasara, Kasyapa and Maya to their hosts of pupils and as instructed by Brihaspati to Narada in the park on the summit of the Meru, which resounds with the humming of the bees clinging to the flowers of the trees in the caves of the golden rocks, which rings with the twitterings of

numerous birds and which has the melodious strains of music of celestial damsels.

Rohin i Yoga is the period of a day when the Moon passes through the star Rohini in the dark half of the lunar month of Ashadha.

In this connection, Mr. Chidambara Iyer, very aptly remarks: "These prefatory remarks clearly shew that what follow are important scientific truths in the eyes of Hindu astronomers: that the weather indications of one single day in a year should form the subject of so much calculation with the Hindus in determining the future agricultural prospect of the land while to the inexperienced eye of a western man of science, the day appears as indifferent or otherwise as any other day of the year argues that modern science is still far behind in her investigations of the laws of nature."

प्राजेशमाषाढतमिस्रपक्षे क्षपाकरेणोपगतं समीक्ष्य ।
वक्तव्यमिष्टं जगतोऽशुभं वा शास्त्रोपदेशाद्ग्रहचिन्तकेन ॥४॥
योगो यथानागत एव वाच्यः स विष्ण्ययोगः करणे मयोक्तः ।
चन्द्रप्रमाणद्युतिवर्णमार्गैरुत्पातवातैश्च फलं निगद्यम् ॥५॥

Slokas 4-5.—An astronomer should carefully observe the Moon's conjunction with Rohini in the dark half of Ashadha and then predict its good or bad effects to mankind according to the tenets of the Sastras. How a future conjunction of the Moon with the asterism should be foretold has been explained by me in my work Panchasiddhantika under the head of "Conjunction with Fixed Stars". The effects, however, must be declared as deduced from the Moon's size, brightness, colour, direction and from portents at the time and the winds.

तथा च पञ्चसिद्धान्तिकायाम् ।

वृद्धा शशिविक्षेपं कृत्वा ताराशशाङ्कविवरं च ।
संसाध्य च वक्तव्यः पश्चात्तारासमायोगः ॥

The reference to पञ्चसिद्धान्तिका here clearly shows that the author had already completed that work.

पुरादुदग्यत् पुरतोऽपि वा स्थलं त्र्यहोषितस्तत्र हुताशतत्परः ।
ग्रहान् सनक्षत्रगणान् समालिखेत् सधूपपुष्पैर्बलिभिश्च पूजयेत् ॥६॥
सरत्नतोयौषधिभिश्चतुर्दिशं तरुप्रवालापिहितैः सुपूजितैः ।
अकालमूलैः कलशैरलङ्कृतं कुशास्तृतं स्थण्डिलमावसेद्द्विजः ॥७॥

Slokas 6-7.—A Brahmin, going to a place north or east from the town, staying there three nights fasting and worshipping the sacred fire, should draw a diagram of the planets and the asterisms occupied by them and worship them with oblations coupled with incense and flowers. He must occupy the bare ground strewn with the Darbha grass, decked at the four corners with water-pots containing gems, water and herbs, covered above with the sprouts of trees and not blackened at the bottom and kept clean and anointed.

तथा च गर्गः

नगरादुपनिष्क्रम्य दिशं प्रागुत्तरां शुचिः ।
विविक्ते प्रस्थले देशे देवतायतनेऽपि वा ॥
राज्ञा नियुक्तो दैवज्ञः कृतशौचो जितेन्द्रियः ।
निमित्तकुशलो धीरः शुक्लाम्बरसमावृतः ॥
उपवासमथातिष्ठेदष्टमीं संयतव्रतः ।
ततोऽष्टम्याः परे यस्मिन् दिने संयुज्यते शशी ॥
प्राजापत्येन च ततो निमित्तान्युपलक्षयेत् ॥

आलभ्य मन्त्रेण महाव्रतेन बीजानि सर्वाणि निधाय कुम्भे ।
प्राच्यानि चामीकरदर्भतोयैर्होमो मरुद्वारुणसोममन्त्रैः ॥८॥

Sloka 8.—He should then sanctify all sorts of seeds with the hymns of Mahavrata and immerse them in the water containing gold and sacred grass in the pot. Then

he should make a Homa with hymns addressed to the Marut, Varuna and the Moon.

श्लक्ष्णां पताकामसितां विदध्याद्दण्डप्रमाणां त्रिगुणोच्छ्रितां च ।
आदौ कृते दिग्ग्रहणे नभस्वान् ग्राह्यस्तया योगगते शशाङ्के ॥९॥

Sloka 9.—He should prepare a very fine flag of black colour, four cubits in length, and hoist it on a staff of 12 cubits. After acquainting himself with the different directions, he should ascertain through the movement of the streamer the direction of the wind at the Moon's conjunction with the asterism.

तथा च पुराणे । चतुर्हस्तो धनुः स्मृतः ।
धनुर्दण्डो युगं नाली तुल्यान्येतान्यथाङ्गुलैरिति ॥
तत्र दिक्साधनमाचार्येण पञ्चसिद्धान्तिकायामुक्तम् । तद्यथा-
शङ्कुचतुर्विस्तारे वृत्ते छायाप्रवेशनिर्गमनात् ।
अपरैन्द्रीदिक्सिद्धिर्ध्रुवाच्च याम्योत्तरे साध्ये ॥

तत्रार्द्धमासाः प्रहरैर्विकल्प्या वर्षानिमित्तं दिवसास्तदंशैः ।
सव्येन गच्छञ्छुभदः सदैव यस्मिन् प्रतिष्ठा बलवान् स वायुः ॥

Sloka 10.—For purposes of determining the times of rainfall, the watches (3 hour-periods) should be taken as corresponding to as many fortnights and the sub-divisions of a watch, to the days. If the wind blows round from east to south and so on (*i. e.* in the प्रदक्षिण order), it indicates prosperity to the world. When two contrary winds are blowing, that which shows firmness is more powerful, and it is from this wind alone prediction should be made.

तथा च गर्गः
दिनार्द्धमथवा वायुर्द्वौ मासौ तत्र वर्षति ।
चतुर्भागेन मासं तु शुक्लोऽत्यर्थं प्रवर्षति ॥
पूर्वे चैवार्द्धदिवसे पूर्वौ मासौ तु वर्षति ।

MINISTRY OF CULTURE · GOVERNMENT OF INDIA · संस्कृत भवन · भारत सरकार

अह्नस्तु पश्चिमे भागे पश्चिमौ द्वौ तु वर्षति ॥
अथ पूर्वं व्यतिक्रम्य भागं तत्पश्चिमं ततः ।
मध्याह्ने वाति चेद्वायुर्मध्यौ मासौ तु वर्षति ॥
भाद्रपदोऽश्वयुक् चैव मासावेतौ तु मध्यमौ ।
एतयोरपि निर्देश्या वर्षारात्रस्य सम्पदः ॥

It will thus be seen that the day alone, and not the night, should be divided into four equal parts to represent the four months of the rainy season and the observation should also be made during the day.

तथा च ऋषिपुत्रः
दिनार्द्धं वाति चेद्वायुः पूर्वं पश्चिममेव वा ।
मासद्वयं तदा वर्षा विभागः पूर्वपश्चिमे ॥
समयं दिवसं वायुर्यदि वाति सुलक्षणः ।
मासास्तु श्रावणाद्या ये तेषां सम्पद्विनिर्दिशेत् ॥
वायन्तं मारुतं चापि यो वायुः प्रतिवायति ।
तत्र यो बलवान् वायुस्तस्यैव फलमादिशेत् ॥

वृत्ते तु योगेऽङ्कुरितानि यानि सन्तीह बीजानि धृतानि कुम्भे ।
येषां तु योंऽशोऽङ्कुरितस्तदंशस्तेषां विवृद्धिं समुपैति नान्यः ॥११॥

Sloka 11.—During the Moon's conjunction with Rohini, note which of the seeds placed in the water-vessel have sprouted and even of them, which particular part; only those grains and none else will flourish during the year, so also only that proportion of them will thrive.

शान्तपक्षिमृगराविता दिशो निर्मलं वियदनिन्दितोऽनलः ।
शस्यते शशिनि रोहिणीगते मेघमारुतफलानि वच्म्यतः ॥१२॥

Sloka 12.—It is a good augury, if, during the Moon's conjunction with Rohini, the quarters resound with the pleasant cries of birds that do not fly towards the Sun, as well as of animals, the sky is clear and the

breeze not vitiated. I shall now treat of the effects of the clouds and the wind.

तथा च गर्गः

योगे ह्यनुद्धता वाता ह्लादयन्तः सुखप्रदाः ।
प्रदक्षिणाः श्रेष्ठतमाः पूर्वपूर्वोत्तरा इति ॥

क्वचिदसितसितैः सितैः क्वचिच्च क्वचिदसितैर्भुजगौरिवाम्बुवाहैः ।
वलितजठरपृष्ठमात्रदृश्यैः स्फुरिततडिद्रसनैर्वृतं विशालैः ॥१३॥
विकसितकमलोदरावदातैररुणकरद्युतिराञ्जितोपकण्ठैः ।
छुरितमिव वियद्भनैर्विचित्रैर्मधुकरकुङ्कुमकिंशुकावदातैः ॥१४॥

Slokas 13-14.—The sky in some quarters is covered with large and black and white clouds, in others with white ones and in some others with dark ones as with huge serpents whose bellies and backs alone are visible in their coils and to whose moving tongues correspond the flashes of lightning in the clouds. It appears as though it were bedecked with clouds some of which are as white as the interior of lotus-blossoms, whose fringes are tinged by the rays of the rising Sun, which are dark like bees, yellow like saffron, red like the Kimsuka flower, and white and which consequently have a large variety of colours.

असितघननिरुद्धमेव वा चलिततडित्सुरचापचित्रितम् ।
द्विपमहिषकुलाकुलीकृतं वनमिव दावपरीतमम्बरम् ॥१५॥

Sloka 15.—Or, the sky which is studded with dark clouds and chequered with moving streaks of lightning and the rain-bow, looks verily like a forest on fire, which is teeming with herds of tigers and bisons.

अथवाञ्जनशैलशिलानिचयप्रतिरूपधरैः स्थगितं गगनम् ।
हिममौक्तिकशङ्खशशाङ्करुचिहारिभिरम्बुधरैरथवा ॥१६॥

Sloka 16.—Or, the sky is blocked by clouds that simulate the mass of rocks on the collyrium mountain or by those that set at naught the lustre of snow, pearls, conch-shells and the rays of the Moon.

तडिद्धैमकक्ष्यैर्बलाकाग्रदन्तैः स्रवद्वारिदानैश्चलत्प्रान्तहस्तैः ।
विचित्रेन्द्रचापध्वजोच्छ्रायशोभैस्तमालालिनीलैर्वृतं चाब्दनागैः ॥

Sloka 17.—Or, it is covered with elephants in the form of clouds, which are as dark as Tamala and the bees, which have lightning corresponding to the golden trappings, cranes to the tusks in front, pouring rain to ichor, moving tops to the trunks, and the multi-coloured rainbows to the beautiful banners held aloft.

सन्ध्यानुरक्ते नभसि स्थितानामिन्दीवरश्यामरुचां घनानाम् ।
वृन्दानि पीताम्बरवेष्टितस्य कान्तिं हरेश्चोरयतां यदा वा ॥१८॥

Sloka 18.—Or, there are in the sky turned crimson by twilight, clusters of clouds, which, bearing the dark hue of lilies, rob, as it were, Lord Krishna, clad in his yellow silken garment, of his beauty.

सशिखिचातकदर्दुरनिःस्वनैर्यदि विमिश्रितमन्द्रपटुस्वनाः ।
खमवतत्य दिगन्तविलम्बिनः सलिलदाः सलिलौघमुषः क्षितौ ॥

Sloka 19.—If the clouds have their loud and distinct peal of thunder followed by the cries of peacocks, Chataka birds and frogs and hang at the horizon having spread throughout the firmament, then they will pour down torrents of rain on the earth.

निगदितरूपैर्जलधरजालैस्त्र्यहमवरुद्धं व्यहमथवाहः ।
यदि वियदेवं भवति सुभिक्षं मुदितजना च प्रचुरजला भूः ॥२०॥

Sloka 20.—If the sky should be covered for three, two or one day at a stretch with banks of clouds of the

above description, there would be plenty of food, the people would be happy and contented or, there would be abundant water in the land, respectively.

तथा च गर्गः ।

दधिरौप्यामलक्षौद्रताम्राभारुणसन्निभाः ।
शुककौशेयमाञ्जिष्ठास्तपनीयसमप्रभाः ॥
अच्छिन्नमूलाः सुस्निग्धाः पर्वताकारसन्निभाः ।
घना घनाः प्रशस्यन्ते विद्युत्स्तनितसङ्कुलाः ॥

तथा च पराशरः । रोहिणीयोगे पुनः प्रदक्षिणो मृदुर्मारुतः स्नेहवन्ति चान्नानि विद्युच्छक्रचापालङ्कृतानि स्वादुसुरभिविमलशिशिरतावृद्धिश्चाम्भसां वृष्टिः क्षेमसुभिक्षाय यावतो दिवसान्निमित्तप्रादुर्भावानुबन्धस्तावद्वर्षाणि सुभिक्षक्षेमम् । आसप्तरात्राद्विलवासिनां बिलेभ्यो निष्क्रमणं स्त्रीपुरुषबालानां प्रमोदः पक्षिणां क्षीरपुष्पफलवृक्षसेवनं तरूणामच्छिद्रपत्रता पुरपौरहिताय ॥

तथा च समाससंहितायाम् ।

आषाढबहुलपक्षे शिशिरकरे रोहिणीसमायुक्ते ।
यदि गगनममलमत्यन्ततीक्ष्णरश्मिः सहस्रांशुः ॥
सलिलगुरुनम्रजलधरतडिल्लतालोलरञ्जितादिगन्तः ।
अभितमलभेकचातककादम्बविमिश्रमाकाशम् ॥
क्षितितनयरविजरहितः स्फटिकनिभश्चन्द्रमा निरुत्पातः ।
मरुतश्च पूर्वपूर्वोत्तरोत्तराः शान्तमृगविहगाः ॥

रूक्षैरल्पैर्मारुताक्षिप्तदेहैरुष्ट्राध्वाङ्क्षप्रेतशाखामृगाभैः ।
अन्येषां वा निन्दितानां स्वरूपैर्मूकैश्चाब्दैर्नो शिवं नापि वृष्टिः ॥२१॥

Sloka 21.—There would neither be prosperity nor rain in the land, should the clouds be rough and small, tossed about by the winds, have the shapes of camels, crows, dead bodies, monkeys or other inauspicious creatures and be silent.

तथा च गर्गः ।

छिन्नमूलाश्च वृक्षाश्च शुष्का बाष्पाकुलीकृताः ।
पापसत्त्वानुकाराश्च मेघाः पापफलप्रदाः ॥

MINISTRY OF CULTURE · GOVERNMENT OF INDIA · संस्कृति मंत्रालय · भारत सरकार

GL

विगतघने वा वियति विवस्वानमृदुमयूखः सलिलकृदेवम् ।
सर इव फुल्लं निशि कुमुदाढ्यं खमुडुविशुद्धं यदि च सुवृष्ट्यै ॥२२॥

Sloka 22.—If the Sun should shine with burning rays in a cloudless sky and the sky at night with bright stars look blooming like a lake rich in lilies, there would be copious rain.

पूर्वोद्भूतैः सस्यनिष्पत्तिरब्दैराग्नेयाशासम्भवैराग्निकोपः ।
याम्ये सस्यं क्षीयते नैर्ऋतेऽर्धं पश्चाज्जातैः शोभना वृष्टिरब्दैः ॥२३॥
वायव्योत्थैर्वातवृष्टिः क्वचिच्च पुष्टा वृष्टिः सौम्यकाष्ठासमुत्थैः ।
श्रेष्ठं सस्यं स्थाणुदिक्सम्प्रवृद्धैर्वायुश्चैवं दिक्षु धत्ते फलानि ॥२४॥

Slokas 23-24.—If the clouds are formed in the east, there will be growth of good crops; in the south-east, there will be raging of fires; in the south, decay of crops; in the south-west, destruction of half the crops; in the west, handsome rain; in the north-west, stormy rain in some places; in the north, very good and full rain and in the north-east, bumper crops. The same effects should be predicted of the wind also arising in the several directions.

उल्कानिपातास्तडितोऽशनिश्च दिग्दाहनिर्घातमहीप्रकम्पाः ।
नादा मृगाणां सपतत्रिणां च ग्राह्या यथैवाम्बुधरास्तथैव ॥२५॥

Sloka 25.—Fall of meteors, flashes of lightning, thunderbolts, false fires in the quarters, portentous sound in the sky, earthquakes and the cries of birds and beasts produce the same effects as the clouds under the above conditions.

नामाङ्कितैस्तैरुदगादिकुम्भैः प्रदक्षिणं श्रावणमासपूर्वैः ।
पूर्णैः स मासः सलिलस्य दाता स्तुतैरवृष्टिः परिकल्प्यमूनैः ॥२६॥

Sloka 26.—The four water-pots beginning with the northern one should be named after the months

beginning with Sravana, in the dextral order; if any of the pots be full of water, the particular month signified by that will have good rain. If, on the other hand, any one be empty, that month will have no rain. The amount of rain in the several months will have to be guessed from the quantity of water left in the pots.

तथा च गर्गः ।
सौम्ये तु श्रावणं विन्द्यात्पूर्वे भाद्रपदं वदेत् ।
दक्षिणेऽश्वयुजो ज्ञेयः पश्चिमे कार्तिकं विदुः ॥
सर्वे कुम्भाः सुपूर्णाः स्युरभग्नाः कान्तिसंयुताः ।
चतुरो वार्षिकान् मासान् सर्वान् वर्षति वासवः ॥
सर्वस्तैरवृष्टिः स्यादर्द्धैर्मध्यमवर्षणम् ।
द्रवैस्तथाविधा वृष्टिर्वक्तव्या जलमानतः ॥

अन्यैश्च कुम्भैर्नृपनामचिह्नैर्देशाङ्कितैश्चाप्यपरैस्तथैव ।
भग्नैः सुतैर्न्यूनजलैः सुपूर्णैर्भाग्यानि वाच्यानि यथानुरूपम् ॥२७॥

Sloka 27.—Similarly, through other pots bearing the names of kings, countries or other things, the fortunes of the several people or things should be predicted according to the circumstances, when the pots are broken, empty, containing a little water or full.

तथा च काश्यपः ।
अन्यदेशाङ्किताः कुम्भा भिद्यन्ते च स्रवन्ति च ।
बन्धहीना रितोयाश्च तेऽभियोज्या नृपेण वै ॥

A very easy method of finding out the particular kingdom or kingdoms to be attacked by a sovereign is given here. If he violates this rule, he is sure to be defeated.

दूरगो निकटगोऽथवा शशी दक्षिणे पथि यथायथा स्थितः ।
रोहिणीं यदि युनक्ति सर्वथा कष्टमेव जगतो विनिर्दिशेत् ॥२८॥

Sloka 28.—If the Moon standing south, far or near, should conjoin with Rohini, there would result terrible disaster to the world.

MINISTRY OF CULTURE · GOVERNMENT OF INDIA · संस्कृति मंत्रालय · भारत सरकार

GSL

स्पृशन्नुदग्याति यदा शशाङ्कस्तदा सुवृष्टिर्बहुलोपसर्गा ।
असंस्पृशन्योगमुदक्समेतः करोति वृष्टिं विपुलां शिवं च ॥२९॥

Sloka 29.—If the Moon touching Rohini goes northward, there will be good rain, but many disasters. But if she should pass to the north without touching the group, there will be copious rain and prosperity to mankind.

रोहिणीशकटमध्यसंस्थिते चन्द्रमस्यशरणीकृता जनाः ।
क्वापि यान्ति शिशुयाचिताशनाः सूर्यतप्तपिठराम्बुपायिनः ॥३०॥

Sloka 30.—When the Moon is posited in the centre of the wain of Rohini (Adhyaya IX-25, *supra*), the people will roam about helpless, their children procuring food for them and drinking water from Sun-heated vessels.

उदितं यदि शीतदीधितिं प्रथमं पृष्ठत एति रोहिणी ।
शुभमेव तदा सरातुराः प्रमदाः कामिवशे च संस्थिताः ॥३१॥

Sloka 31.—If the Moon should rise first and Rohini rising later follows, it augurs well for mankind, and amorous ladies will be stricken with love and yield to their lovers.

अनुगच्छति पृष्ठतः शशी यदि कामी वनितामिव प्रियाम् ।
मकरध्वजबाणखेदिताः प्रमदानां वशगास्तदा नराः ॥३२॥

Sloka 32.—If the Moon follows Rohini from behind just as a lover does his lady-love, men will become victims to Cupid's arrows and be under the influence of their beloveds.

आग्नेय्यां दिशि चन्द्रमा यदि भवेत्तत्रोपसर्गो महान्
नैर्ऋत्यां समुपद्रुतानि निधनं सस्यानि यान्तीतिभिः ।

GSL

आजेशानिलदिक्स्थिते हिमकरे सस्यस्य मध्यश्चयो
याते स्थाणुदिशं गुणाः सुबहवः सस्यार्घवृध्यादयः ॥३३॥

Sloka 33.—When the Moon stands southeast of Rohini, there will be great calamities; when south-west, all the crops will be spoiled being smitten with land-plagues; when northwest, the growth of crops will be middling; and when northeast, there will be many advantages, good growth of crops, higher prices and the like.

तथा च समाससंहितायाम्

उदगपि च तुहिनकिरणः पूर्वोत्तरतोऽथवा स्थितः प्राच्याम् ।
यदि भवति तदा वसुधा भवति विवृद्धा प्रहृष्टजना ॥
उपसर्गोऽनलदिक्स्थे याम्याशासंस्थिते शकटके च ।
किं कष्टैस्तैरुक्तैः श्रुतमात्रैर्यैः कृशो भवति ॥
क्रिमिशुष्कशलभादिभयं नैर्ऋत्यां नातिपुष्टिरपरेण ।
व्यायव्याशासंस्थे मध्यं सस्यं कुमुदनाथे ॥

ताडयेद्यदि च योगतारकामावृणोति वपुषा यदापि वा ।
ताडने भयमुशन्ति दारुणं छादने नृपवधोऽङ्गनाकृतः ॥३४॥

Sloka 34.—If the Moon should cut across the prominent star of the group or hide it with her disc, there would be terrible peril and the king's murder by a woman respectively, so say the wise.

Yoga Tara is generally the brightest of the group.

सतारागणमध्ये तु या तारा दीप्तिमत्तरा ।
योगतारेति सा प्रोक्ता नक्षत्राणां पुरातनैः ॥

गोव्रजप्रवेशसमयेऽग्रतो वृषो याति कृष्णपशुरेव वा पुरः ।
भूरि वारि शबले तु मध्यमं नो सितेऽम्बुपरिकल्पनापरैः ॥३५॥

Sloka 35.—If, at the time of the cows returning home, a bull or a black animal (such as a goat) takes

the lead, there will be much rain; if the animal be black and white, there will be medium rain, and if white, there will be no rain at all. A proportionate estimate of the quantity of rain is to be made with the animals of other colours.

These views accord with those of Garga,

तथा च गर्गः

प्राक्प्रवेशे तु यूथस्य पुरतो वृषभो यदा।
प्रवेशे कृष्णवर्णो वा पशुर्बहुजलप्रदः॥
कृष्णा तु गौः सुभिक्षाय क्षेमारोग्याय चोच्यते।
गौर्यामथ च नीलायां मध्याः सस्यस्य सम्पदः॥
अनावृष्टिकरी श्वेता वाताय कपिला स्मृता।
पाटला सस्यनाशाय रोगाय करटा स्मृता॥
एकदेशाय शबला चित्रं चित्रा तु वर्षति।
पाण्डुरा मध्यमाङ्गी वा ग्रीष्मधान्यविवर्द्धनी॥
कपिला पश्चिमं वर्षं शोणा त्वग्रे प्रवर्षति॥

But Parasara adds:

If an elephant, a horse or a chariot should enter the town first in the evening of the Rohini-Yoga-day, there will be success in war; if a monkey, an ass, a camel, a mongoose, a cat or a dog should so enter, there will be troubles. If a blind man should enter first, there will be fear from thunderbolts.

तथा च पराशरः। अथास्तमयवेलायां पुरद्वारमभिगम्य निमित्तान्युपलक्षयेत्। तत्र गोगजाश्वरथप्रथमप्रवेशे पुरविजयो वानरखरोष्ट्रनकुलमार्जारप्रवेशे त्वग्निभयमिति॥

दृश्यते न यदि रोहिणीयुतश्चन्द्रमा नभसि तोयदावृते।
रुग्भयं महदुपस्थितं तदा भूश्च भूरिजलसस्यसंयुता॥३६॥

Sloka 36.—If the Moon when in conjunction with Rohini is not visible owing to the sky being overcast great danger from sickness is imminent, but the earth will be provided with plenty of water and grain.

Thus ends the 24th Adhyaya "on the Moon's Conjunction with Rohini".

स्वातियोगाध्यायः ॥२५॥ The Moon's Conjunction with Swati.

Swati yoga means the period of a day when the Moon passes through the star Swati in the month of Ashadha.

यद्रोहिणीयोगफलं तदेव स्वातावषाढासहिते च चन्द्रे ।
आषाढशुक्ले निखिलं विचिन्त्यं योऽस्मिन् विशेषस्तमहं प्रवक्ष्ये ॥१॥

Sloka 1.—The same effects as for the Moon's conjunction with Rohini apply to her conjunction with Swati and Ashadha. But the observations have to be made in the bright half of the month of Ashadha. I am now going to explain the special features of this latter conjunction.

तथा च पराशरः । सर्व एते योगा मास्याषाढे भवन्ति तान्दैवज्ञः प्रयतः शुचिरवधारयेत् स्वातिसंयुते चन्द्रमसि घनस्तनितविद्युन्मालोरुभीदैर्नभसोऽवच्छादनं सुभिक्षक्षेमाय तद्वत्सर्ववातप्रादुर्भाव इति । उल्कानिर्घातकम्पोपघातैश्च विपर्ययः॥

स्वातौ निशांशे प्रथमेऽभिवृष्टे सस्यानि सर्वाण्युपयान्ति वृद्धिम् ।
भागे द्वितीये तिलमुद्गमाषा ग्रैष्मं तृतीयेऽस्ति न शारदानि ॥२॥

वृष्टेऽह्निभागे प्रथमे सुवृष्टिस्तद्वद्द्वितीये तु सकीटसर्पा ।
वृष्टिस्तु मध्यापरभागवृष्टे निश्छिद्रवृष्टिर्द्युनिशं प्रवृष्टे ॥३॥

Slokas 2-3.—If it rains in the first four-hour period of the night during the Moon's stay in Swati, all field-products will thrive; during the second part, sesamum, green gram and black gram will thrive, and in the third, summer crop alone will flourish and not the autumnal.

If it rains in the first part of the day, there will be excellent rain during the year. In the second, the effect will be the same coupled with insects and snakes; and

in the third part, the rain will be moderate. If there rain both day and night, there will be very good rain.

तथा च गर्गः ।

स्वातियोगे यदा युक्ते पूर्वरात्रे प्रवर्षति ।
ग्रीष्मशारदसम्पन्नां तां समामभिनिर्दिशेत् ॥
रात्रेर्द्विभागमाश्रित्य स्वातियोगेऽभिवर्षति ।
सम्पदो मुद्गमाषाणां तिलानां चावधारयेत् ॥
त्रिभागशेषे शर्वर्याः स्वातियोगेऽभिवर्षति ।
ग्रैष्मं सम्पद्यते सस्यं शारदं तु विनश्यति ॥
अह्नस्तु प्रथमे भागे वर्षाक्षेममसुवृष्टये ।
द्वितीये शोभना वृष्टिर्बहुसस्यसरीसृपाः ॥
अन्हस्तृतीयभागे तु मध्यमां कुरुते समाम् ।
अहोरात्रं यदा वर्षं स्वातियोगे पुरन्दरः ॥
तदा तु चतुरो मासान् सर्वान्वर्षति वासवः ॥ इति-

समम्युत्तरेण तारा चित्रायाः कीर्त्यते ह्यपांवत्सः ।
तस्मासन्ने चन्द्रे स्वातेर्योगः शिवो भवति ॥४॥

Sloka 4.—There is a star due north of Chittra called अपांवत्स —Apam Vatsa—"little one of water". The conjunction with Swati taking place when the Moon is near the above star proves beneficial.

सप्तम्यां स्वातियोगे यदि पतति हिमं माघमासान्धकारे
वायुर्वा चण्डवेगः सजलजलधरो वापि गर्जत्यजस्रम् ।
विद्युन्मालाकुलं वा यदि भवति नभो नष्टचन्द्रार्कतारं
विज्ञेया प्रावृडेषा मुदितजनपदा सर्वसस्यैरुपेता ॥५॥

Sloka 5.—If during the Moon's conjunction with Swati there is snow-fall on the 7th day of the dark half in the month of Magha, or if the wind is head-long, or the clouds thunder frequently, or if the heavens wherefrom the Sun, the Moon and the stars have disappeared, are filled with wreaths of lightning, one may be sure that

the rainy season will be rich in all sorts of crops, gladdening mankind.

तथैव फाल्गुने चैत्रे वैशाखस्यासितेऽपि वा ।
स्वातियोगं विजानीयादाषाढे च विशेषतः ॥६॥

Sloka 6.—In the same manner, one should consider the Moon's conjunction with Swati when occurring in the month of Phalguna, Chaitra or the dark half of Vaisakha and particularly in the month of Ashadha.

The commentator Bhattotpala is of opinion that this Sloka is spurious (not belonging to the text).

Thus ends the 25th Adhyaya on "the course of the Moon's Conjunction with Swati."

आषाढीयोगाध्यायः ॥२६॥ The Moon's Conjunction with Ashadha.

Ashadhee Yoga means the period of a day when the Moon passes through the asterism of Uttarashadha in the lunar month of Ashadha.

आषाढ्यां समतुलिताधिवासितानामन्येद्युर्यदधिकतामुपैति बीजम् ।
तद्वृष्टिर्भवति न जायते यदूनं मन्त्रोऽस्मिन् भवति तुलाभिमन्त्रणाय ॥

Sloka 1.—At the time of the full Moon in Ashadha, take equal weights of several kinds of seeds and keep them for a night being sanctified with the Mahavrata hymn. Such seeds as increase in weight will flourish and such as have diminished will not thrive. The hymn in praise of the balance that is used for the purpose of weighing is the following:

तथा च गर्गः ।
वायव्यवैश्वदेवाभ्यां प्राजापत्यस्य चैव हि ।
एषामप्यधिकं चापि रोहिणी नाम गाय्यते ॥

तथा च समाससंहितायाम्

तुलिताधिवासितानामन्येद्युर्यदधिकं भवति बीजम् ।
आषाढपौर्णमास्यां तद्वृद्धिस्तत्रमन्त्रोऽयम् ॥

स्तोतव्या मन्त्रयोगेन सत्या देवी सरस्वती ।
दर्शयिष्यसि यत्सत्यं सत्ये सत्यव्रता ह्यसि ॥२॥
येन सत्येन चन्द्रार्कौ ग्रहा ज्योतिर्गणास्तथा ।
उत्तिष्ठन्तीह पूर्वेण पश्चादस्तं व्रजन्ति च ॥३॥
यत्सत्यं सर्ववेदेषु यत्सत्यं ब्रह्मवादिषु ।
यत्सत्यं त्रिषु लोकेषु तत्सत्यमिह दृश्यताम् ॥४॥
ब्रह्मणो दुहितासि त्वमादित्येति प्रकीर्तिता ।
काश्यपी गोत्रतश्चैव नामतो विश्रुता तुला ॥५॥

Slokas 2-5.—The balance should be invoked through the following hymns: "As the Goddess of speech is verily Truth, you will show yourself situated in truth, being of the Vow of Truth. May that Truth appear here, the Truth by which the Sun and the Moon the planets and the hosts of stars rise in the east and set in the west, the Truth which exists in all the Vedas, in the vedic scholars and in all the three worlds. You are the daughter of Brahman, well-known by the name of Aditya, by the family of Kasyapa and by the popular name of Balance.

क्षौमं चतुःसूत्रकसन्निबद्धं षडङ्गुलं शिक्यकवस्त्रमस्याः ।
सूत्रप्रमाणं च दशाङ्गुलानि षडेव कक्ष्योभयशिक्यमध्ये ॥६॥

Sloka 6.—The scale-pans should be of silken cloth six inches long and wide fastened with four strings 10 inches long, and the cord by which the balance is held between the two scales is 6 inches in length.

याम्ये शिक्ये काञ्चनं संनिवेश्यं शेषद्रव्याण्युत्तरेऽम्बूनि चैव ।
तोयैः कौप्यैः सैन्धवैः सारसैश्च वृष्टिर्हीना मध्यमा चोत्तमा च ॥७॥
दन्तैर्नागा गोहयाद्याश्च लोम्ना हेम्ना भूपाः सिक्थकेन द्विजाद्याः ।
तद्देशा वर्षमासा दिशश्च शेषद्रव्याण्यात्मरूपीश्वतानि ॥८॥

Slokas 7-8.—Gold should be placed in the right hand pan while all other articles as well as water in the left hand one for purposes of weighing. Weigh severally the waters of wells, rivers and lakes. The rain will be meagre, moderate and copious according as well, river and lake water proves the heaviest. The value of elephants is determined by the amount of ivory they have; of cows, horses and the like, by their hair; of kings, by the amount of gold in their treasuries; of Brahmins, Kshatriyas, etc., as well as of countries, years, months and quarters, by beeswax; and of other substances, by their actual weight.

हैमी प्रधाना रजतेन मध्या तयोरलाभे खदिरेण कार्या ।
विद्धः पुमान् येन शरेण सा वा तुला प्रमाणेन भवेद्वितस्तिः ॥९॥

Sloka 9.—A golden balance is the best; one of silver is middling. In the absence of the above two, it shall be made of खदिर Khadira (Acacia catechu) wood, or it shall be made of a shaft by which a man is wounded. The length of the balance should be twelve inches.

An inch is the space covered over by 8 grains of barley placed side by side—or that of three grains of barley placed lengthwise. It is also the breadth of the human finger.

हीनस्य नाशोऽभ्यधिकस्य वृद्धिस्तुल्येन तुल्यं तुलितं तुलायाम् ।
एतत्तुलाकौशलरहस्यमुक्तं राजेशयोगेऽपि नरो विदध्यात् ॥१०॥

Sloka 10.—Such substances as, again being weighed prove to have diminished in weight, will be lost; such as have increased will thrive; such as continue in the same condition will be indifferent. This is called the secret of weighing treasures with the balance. This applies equally to the Moon's conjunction with Rohini also.

तथा च गर्गः

येषां प्रणमते सारं ते भवन्ति च नाशमम् ।
येषां तु हीयते सारं तेषां नाशं विनिर्दिशेत् ॥
समानि तु समानि स्युस्तुलया तुलितानि तु ॥

तथा च पराशरः

सारसेऽम्भसि सस्यानां राज्ञां च विजयोऽधिके ।
नादेये मध्यमा सम्पत्कनीयस्य चलोदके ॥
यस्यां दिशि भवेन्माल्यमम्लानं शुचिगन्धिमत् ।
तस्यां दिशि विजानीयाद्राज्ञां शिवमनामयम् ॥ इति-

स्वातावषाढास्वथ रोहिणीषु पापग्रहा योगगता न शस्ताः ।
ग्राह्यं तु योगद्वयमप्युपोष्य यदाधिमासो द्विगुणीकरोति ॥११॥

Sloka 11.—Evil planets standing in Swati, Uttarashadha or Rohini during the Moon's conjunction cause misery in the land. In the case of an intercalary Ashadha month occurring, one should observe both the lunar conjunctions with devotional fasting.

तथा च गर्गः

योगैः पापैरुपहतैः प्रजानामशुभं वदेत् ।
दुर्भिक्षावृष्टिमरकान् सौम्यैः सौभिक्षमादिशेत् ॥

तथा च पराशरः— शुक्रबुधबृहस्पतिसंयोगे शूकधान्यतिलमुद्गविनाशः । सौरस्य मध्यदेशाभावो भौमस्य शस्त्रकोपः । केतोर्मयदुर्भिक्षप्रादुर्भावावग्रहः । रोहिणीमध्यगमनमिन्दोः सुभिक्षक्षेमवृष्टिकरम् ॥

त्रयोऽपि योगाः सदृशाः फलेन यदा तदा वाच्यमसंशयेन ।
विपर्यये यच्चिह रोहिणीजं फलं तदेवाभ्यधिकं निगद्यम् ॥ १२॥

Sloka 12.—When the results of the Moon's conjunctions with Rohini, Swati and Ashada are the same, the prediction—good or bad—is to be made unhesitatingly. If they be different, the effects of Rohini alone will prevail.

निष्पत्तिरग्निकोपो वृष्टिर्मन्दाथ मध्यमा श्रेष्ठा ।
बहुजलपवना पुष्टा शुभा च पूर्वादिभिः पवनैः ॥१३॥

Sloka 13.—According as the wind blows from the east, south-east, south, etc., during the Moon's conjunction with Ashadha, the consequences are in their order as follows : good harvest, raging of fire, little, middling, very good rain, copious rain accompanied by winds, abundant and beneficial rain.

वृत्तायामाषाढ्यां कृष्णचतुर्थ्यामजैकपादर्क्षे ।
यदि वर्षति पर्जन्यः प्रावृट् शस्ता न चेन्न ततः ॥१४॥

Sloka 14.—If, after the full Moon in the month of Ashadha, the rain God pours down rain on the 4th day of the dark half at the asterism of Purvashadha, the rainy season will prove beneficial ; otherwise, not.

आषाढ्यां पौर्णमास्यां तु यद्यैशानोऽनिलो भवेत् ।
अस्तं गच्छति तीक्ष्णांशौ सस्यसम्पत्तिरुत्तमा ॥१५॥

Sloka 15.—If there is a north-easterly wind on the full-moon day of Ashadha at sunset, there will be an excellent growth of crops.

Thus ends the 26th Adhyaya on "the Moon's Conjunction with Ashadha."

MINISTRY OF CULTURE · GOVERNMENT OF INDIA

GSL

वातचक्रम् ॥२७॥ The Wind Circle.

It is said that this chapter is not by Varahamihira but is an insertion.

पूर्वं पूर्वसमुद्रवीचिशिखरप्रस्फालनाघूर्णित-
श्चन्द्रार्कांशुसटाकलापकलितो वायुर्यदाकाशतः ।
नैकान्तस्थितनीलमेघपटला शारद्यसंवर्धिता
वासन्तोत्कटसस्यमण्डिततला सर्वा मही शोभते ॥१॥

Sloka 1.—If on the day of the full-moon in Ashadha an easterly wind blows from heaven, being tossed by the stroke of the tops of the billows of the eastern ocean and mingled with the mass of the mane-like rays of the Sun and the Moon, the whole earth will shine being enriched by the splendid vernal and autumnal crops and being covered overhead with groups of dark clouds every-where.

यदाग्नेयो वायुर्मलयशिखरास्फालनपटुः
प्लवत्यस्मिन् योगे भगवति पतङ्गे प्रवसति ।
तदा नित्योद्दीप्ता ज्वलनशिखरालिङ्गिततला
स्वगात्रोष्मोच्छ्वासैर्वमति वसुधा भस्मनिकरम् ॥२॥

Sloka 2.—When the wind blows with such force as if to break off the peaks of the Malaya Mountain from the south-eastern part of the sky at sunset on the same full-moon day, the earth, blazing continuously with the flames of fire embracing (spreading on) its surface, will emit heaps of ashes along with the hot breath emanating from its own body.

यदा वह्नौ वायुर्वहति गगने खण्डिततनुः is another reading.

तालीपत्रलतावितानतरुभिः शाखामृगान्नर्तयन्
योगेऽस्मिन् प्लवति ध्वनिः सपरुषो वायुर्यदा दक्षिणः ।

तद्वद्योगसमुत्थितस्तु गजवत्तालाङ्कुशैर्घट्टिताः
कीनाशा इव मन्दवारिकणिका मुञ्चन्ति मेघास्तदा ॥३॥

Sloka 3.—When at the above conjunction a very rough and howling south-wind blows, making the monkeys dance through the leaves of palm-trees, bowers of creepers and trees, the clouds rising like the elephants which are struck and pricked by the goad shed a few drops of water like miserly persons.

In the 3rd पाद, सर्वोद्योगसमुन्नताश्च is another reading.

सूक्ष्मैलालवलीलवङ्गनिचयान् व्याघूर्णयन् सागरे
भानोरस्तमये प्लवत्यविरतो वायुर्यदा नैर्ऋतः ।
क्षुत्तृष्णावृतमानुषास्थिशकलप्रस्तारभारच्छदा
मत्ता प्रेतवधूरिवोग्रचपला भूमिस्तदा लक्ष्यते ॥४॥

Sloka 4.—If at sunset on the same day a south-west wind blows unceasingly tossing up and down in the sea heaps of small cardamoms, averrhoas and cloves, then the earth shrouded by a heavy load of scattered broken bones of men who have perished by hunger and thirst, appears wild and restless like a young lady just losing her husband.

यदा रेणूत्पातैः प्रविचलसटाटोपचपलः
प्रवातः पश्चाच्चेद्दिनकरकरापातसमये ।
तदा सस्योपेता प्रवरनिकरावद्धसमरा
क्षितिः स्थानस्थानेष्वविरतवसामांसरुधिरा ॥५॥

Sloka 5.—If, at the time of the disappearance of the Sun's rays, there is a strong gale from the west, raising dust with its beating wings, the earth will be endowed with rich crops and have the leading monarchs

engaged in war and consequently will be filled with huge masses of marrow, flesh and blood.

आषाढीपर्वकाले यदि किरणपतेरस्तकालोपपत्तौ
वायव्यो वृद्धवेगः पवनघनवपुः पन्नगार्द्धानुकारी ।
जानीयाद्वारिधाराप्रमुदितमुदिता मुक्तमण्डूककण्ठां
सस्योद्भासैकचिह्नां सुखबहुलतया भाग्यसेनामिवोर्वीम् ॥६॥

Sloka 6.—At the approach of sunset on the full-moon day of Ashadha, if the north-easterly wind be very strong, have a dense appearance and resemble broken bodies of serpents (or Garuda), then it should be known that the earth will possess the fulness of blessings, on account of great happiness, caused by the all-round-growth of splendid crops and torrents of rain, wherein the frogs rejoice and croak continuously.

मेरुव्यस्तमरीचिमण्डलतले ग्रीष्मावसाने रवौ
वात्यामोदिकदम्बगन्धसुरभिर्वायुर्यदा चोत्तरः ।
विद्युद्भ्रान्तिसमस्तकान्तिकलनामत्तास्तदा तोयदा
उन्मत्ता इव नष्टचन्द्रकिरणां गां पूरयन्त्यम्बुभिः ॥७॥

Sloka 7.—If, at the end of the Grishma Season (*i, e.* full-moon of Ashadha) when the mass of the Sun's rays is screened by Mount Meru, a northerly breeze blows, disseminating the fragrance of the sweet-scented Kadamba flowers, the clouds will inundate the earth with water, as though mad (crying madly as it were), and intoxicated by the sight of splendid illumination caused by the flashes of lightning and destroying the rays of the Moon on the earth.

नष्टचन्द्रार्ककिरणं नष्टतारं न चेन्नभः ।
न तां भद्रपदां मन्ये यत्र देवो न वर्षति ॥८॥

MINISTRY OF CULTURE · GOVERNMENT OF INDIA · संस्कृति मंत्रालय · भारत सरकार

GL

Sloka 8.—If the sky be without the rays of the Sun, the Moon and the stars, and if there be no rain, then, I think it cannot be called Bhadrapada.

The sloka is spurious, says the Commentator.

ऐशानो यदि शीतलोऽमरगणैः संसेव्यमानो भवेत्
पुन्नागागरुपारिजातसुरभिर्वायुः प्रचण्डध्वनिः ।
आपूर्णोदकयौवना वसुमती सम्पन्नसस्याकुला
धर्मिष्ठाः प्रणतारयो नृपतयो रक्षन्ति वर्णांस्तदा ॥९॥

Sloka 9.—If the north-easterly breeze be cool, scented by the flowers of Punnaga, Agaru and Parijata, be sonorous and be enjoyed by groups of Gods, the earth restored to youthful vigour will be full of water and crops, and kings will curb their enemies, will protect all class of people and with the utmost justice.

Thus ends the 27th Adhyaya on the Wind Circle.

सद्योवर्षणाध्यायः ॥२८॥ Signs of Immediate Rain.

वर्षाप्रश्ने सलिलनिलयं राशिमाश्रित्य चन्द्रो
लग्नं यातो भवति यदि वा केन्द्रगः शुक्लपक्षे ।
सौम्यैर्दृष्टः प्रचुरमुदकं पापदृष्टोऽल्पमम्भः
प्रावृट्काले सृजति न चिराच्चन्द्रवद्भार्गवोऽपि ॥१॥

Sloka 1.—If, at a query regarding rain, the Moon be posited in the Lagna which is a watery sign (Kataka, Makara, Kumbha or Meena) or in the 4th, 7th or 10th house in the bright fortnight, there will be plentiful rain ere long in the monsoon, provided she is aspected by benefics. If she be aspected by malefics in the

MINISTRY OF CULTURE · GOVERNMENT OF INDIA

above Yogas, there will be very little rain. In predicting rain, Venus should be treated on a par with the Moon during the rainy season.

The commentator asks the question :—When the Lagna is a Kendra already, what is the meaning of केन्द्रगः ? Does it mean a Kendra other than the Lagna ? Yes, it does. The idea of the author is this : There will be rain, etc., in the dark half when the Moon is in Lagna Kendra alone and not elsewhere, while in the other half, even in another Kendra, it is all right.

तथा च समाससंहितायाम्
वर्षाप्रश्ने प्रावृषि जलराशौ कण्टके शशी बलवान् ।
भृगुजो वा शुभदृष्टो बहुजलकृत् स्वल्पदः पापैः ॥

आर्द्रं द्रव्यं स्पृशति यदि वा वारि तत्सञ्ज्ञकं वा
तोयासन्नो भवति यदि वा तोयकार्योन्मुखो वा ।
प्रष्टा वाच्यः सलिलमचिरादस्ति निःसंशयेन
पृच्छाकाले सलिलमिति वा श्रूयते यत्र शब्दः ॥२॥

Sloka 2.—If the querist touches any wet object or water or any other liquid (pearls, etc.), or stands near water, or is about to do something connected with water or liquid, or, at the time, the word 'water' be heard in the place, then he should be told that there is rain ere long without any doubt.

तथा च समाससंहितायाम्
आर्द्रद्रव्यं सलिलं जलसञ्ज्ञश्रवणदर्शनान्यथवा ।

उदयशिखरिसंस्थो दुर्निरीक्ष्योऽतिदीप्त्या
द्रुतकनकनिकाशः स्निग्धवैडूर्यकान्तिः ।
तदहनि कुरुतेऽम्भस्तोयकाले विवस्वान्
प्रतपति यदि चोच्चैः खं गतोऽतीव तीक्ष्णम् ॥३॥

Sloka 3.—If, during the rainy season, the Sun at rising cannot be looked at on account of his dazzling

brilliance and appear like molten gold, or possess the pure lustre of beryl, or if he burns with intense heat at the zenith of the sky, there will be rain on the very same day.

विरसमुदकं गोनेत्राभं वियद्विमला दिशो
लवणविकृतिः काकाण्डाभं यदा च भवेन्नभः।
पवनविगमः पोप्लूयन्ते झषाः स्थलगामिनो
रसनमसकृन्मण्डूकानां जलागमहेतवः ॥४॥

Sloka 4.—The following are the symptoms of rain —tasteless water, the sky of the colour of cow's eyes or crow's eggs, uncontaminated directions, moisture of salt, calm wind, much tumbling of fishes ashore and the repeated croakings of frogs.

मार्जारा भृशमवनिं नखैर्लिखन्तो
लोहानां मलनिचयः सविस्रगन्धः।
रथ्यायां शिशुरचिताश्च सेतुबन्धाः
सम्प्राप्तं जलमचिराद्विवेदयन्ति ॥५॥

Sloka 5.—Cats scratching the earth very much with their nails, accumulation of rust on iron or bronze vessels with a musty smell and construction of bridges on the high roads by children indicate immediate rain.

In the 3rd पाद, शिशुनिचिताश्च is another reading.

गिरयोऽञ्जनचूर्णसन्निभा यदि वा बाष्पनिरुद्धकन्दराः।
कृकवाकुविलोचनोपमाः परिवेषाः शशिनश्च वृष्टिदाः ॥६॥

Sloka 6.—Mountains resembling heaps of collyrium or their caves wrapt in vapour and haloes of the colour of cock's eyes round the Moon, are indications of rain.

MINISTRY OF CULTURE · GOVERNMENT OF INDIA · संस्कृति मंत्रालय · भारत सरकार

GSL

विनोपघातेन पिपीलिकानामण्डोपसङ्क्रान्तिरहिव्यवायः ।
द्रुमावरोहश्च भुजङ्गमानां वृष्टेर्निमित्तानि गवां प्लुतं च ॥७॥

Sloka 7.—Ants shifting their eggs without any trouble, snakes mating and climbing down the trees and cows' stampede, are signs of rain.

तरुशिखरोपगताः कृकलासा गगनतलस्थितदृष्टिनिपाताः ।
यदि च गवां रविवीक्षणमूर्ध्वं निपतति वारि तदा नचिरेण ॥८॥

Sloka 8.—If the chameleons perched on the tops of trees fix their gaze on the firmament, and cows look up towards the Sun, there will be rain without much delay.

नेच्छन्ति विनिर्गमं गृहाद्धुन्वन्ति श्रवणान् खुरानपि ।
पशवः पशुवच्च कुक्कुरा यद्यम्भः पततीति निर्दिशेत् ॥९॥

Sloka 9.—If the domestic animals such as cows are reluctant to go out of the house and shake their ears and hoofs, or, if the dogs behave in the same manner, it should be declared that there will be rainfall soon.

यदा स्थिता गृहपटलेषु कुक्कुरा रुदन्ति वा यदि विततं वियन्मुखाः ।
दिवा तडिद्यदि च पिनाकिदिग्भवा तदा क्षमा भवति समैव वारिणा ॥

Sloka 10.—When dogs stand on the roofs of houses, or bark continuously looking up towards the heavens, or when lightning is seen flashing from the north-east at day-time, then the earth will be completely filled with water.

शुककपोतविलोचनसन्निभो मधुनिभश्च यदा हिमदीधितिः ।
प्रतिशशी च यदा दिवि राजते पतति वारि तदा नचिरेण च ॥११

Sloka 11.—When the Moon has the red hue of the eyes of a parrot or pigeon or of honey, and when a second Moon shines in the sky, there will be immediate rain.

स्तनितं निशि विद्युतो दिवा रुधिरनिभा यदि दण्डवत्स्थिताः ।
पवनः पुरतश्च शीतलो यदि सलिलस्य तदाऽऽगमो भवेत् ॥१२॥

Sloka 12.—If there be peals of thunder at night and blood-red lines of lightning, standing erect like rods at day time, and if there be a cool breeze blowing from the east, there would be immediate rain.

वल्लीनां गगनतलोन्मुखाः प्रवालाः
स्नायन्ते यदि जलपांसुभिर्विहङ्गाः ।
सेवन्ते यदि च सरीसृपास्तृणाग्र-
प्यासन्नो भवति तदा जलस्य पातः ॥१३॥

Sloka 13.—If the sprouts of creepers are turned up towards the sky, birds bathe in water or dust, and creeping worms betake themselves to the tips of grass, there will be an immediate fall of rain.

मयूरशुकचाषचातकसमानवर्णा यदा
जपाकुसुमपङ्कजद्युतिमुषश्च सन्ध्याघनाः ।
जलोर्मिनगनक्रकच्छपवराहमीनोपमाः
प्रभूतपुटसञ्चया न तु चिरेण यच्छन्त्यपः ॥१४॥

Sloka 14.—At dawn or twilight, if the clouds show the same colour as pea-cocks, parrots, blue-jays or Chataka birds, or have the lustre of roses, and red lotuses and resemble in shape waves, hills, crocodiles, tortoises or fishes and are piled up with many folds, they will pour down rain before long.

MINISTRY OF CULTURE · GOVERNMENT OF INDIA · संस्कृति मंत्रालय · भारत सरकार

पर्यन्तेषु सुधाशशाङ्कधवला मध्येऽञ्जनालित्विषः
स्निग्धा नैकपुटाः क्षरज्जलकणाः सोपानविच्छेदिनः ।
माहेन्द्रीप्रभवाः प्रयान्त्यपरतः प्राग्वाम्बुपाशोद्भवा
ये ते वारिमुचस्त्यजन्ति नचिरादम्भः प्रभूतं भुवि ॥१५

Sloka 15.—If the clouds are as white as chunam or the Moon at the edges, as dark as collyrium or bees at the centre, glossy, have many folds, (*i.e.*, appear piled up) dropping particles of water, and breaks like the steps of a stair-case, and being formed in the east sail westward or *vice versa*, they yield plenty of rain to the earth before long.

शक्रचापपरिघप्रतिसूर्या रोहितोऽथ तडितः परिवेषः ।
उद्गमास्तसमये यदि भानोरादिशेत्प्रचुरमम्बु तदाशु ॥१६॥

Sloka 16.—If at sunrise or sunset there is a rainbow, a cross bar of clouds, a mock Sun, a straight fragmentary rainbow, flashes of lightning, and halos round the Sun and the Moon, it should be predicted that there will be plentiful rain in the near future.

For the definition of रोहित *vide* Adhyaya XLVI-20 *infra*.

यदि तित्तिरपत्रनिभं गगनं मुदिताः प्रवदन्ति च पक्षिगणाः ।
उदयास्तमये सवितुर्द्युनिशं विसृजन्ति घना नचिरेण जलम् ॥१७॥

Sloka 17.—If the sky bears the tinge of the wings of the Tittira bird, and groups of birds twitter merrily at sunrise and sunset, then the clouds will pour down rain soon by day and night respectively.

This verse is spurious, says the commentator.

यद्यमोघकिरणाः सहस्रगोरस्तभूधरकरा इवोच्छ्रिताः ।
भूसमं च रसते यदाम्बुदस्तन्महद्भवति वृष्टिलक्षणम् ॥१८॥

MINISTRY OF CULTURE · GOVERNMENT OF INDIA

CSL

Sloka 18.—If the Sun-beams called अमोघ–unerring–are stretched upwards like the out-stretched arms of the "setting Mountain" and if the clouds thunder close to the earth, they are to be understood to be important signs of rain.

For अमोघ *vide* Adhyaya XXX-11 *infra.*

तथा च समाससंहितायाम्

पृच्छाकाले शान्ता वारुणदिक्स्था विहङ्गो वा ।
दर्पणलोहकलङ्कोलवणक्लेदोऽतितीक्ष्णकिरणोऽर्कः ॥
पोप्लूयन्ते मत्स्या दिश्यैशान्यां तडिच्च दिवा ।
उत्कर्णपुच्छवदना गावस्तापोऽम्भसां पवननाशः ॥
अञ्जनपुञ्जश्यामा गिरयो बाष्पावृता यदि वा ।
यदि जलपांसुस्नानं विहगानां मैथुनं द्विजिह्वानाम् ॥
वृक्षारोहणमथवा पिपीलिकाण्डोपसङ्क्रातिः ।
कृकवाकुशुककपोतकलविङ्कविलोचनोऽर्केन्द्वोः ॥
स्निग्धः परिवेषो वा वियदमलं बालकनिमित्तम् ।
मधुसदृशः शीतांशुः प्रतिचन्द्रः शीतमारुतः पूर्वः ॥
ऊर्ध्वाङ्कुराश्च वल्यस्सद्योवर्षाय कीर्त्यन्ते ।
स्निग्धाः समसितरेखा यथाभ्रवृन्दानि कल्पितान्येव ॥
यच्छन्त्यपो मयूखा यदि चेन्दोर्वा रवेर्दीप्ताः ॥
तथा च पराशरः
बलवत्सु महद्वर्षमल्पेष्वल्पाम्बुशीकरम् ।
मध्येषु मध्यमं ब्रूयान्निमित्तेषु निमित्तवत् ॥
उल्कानिर्घातभूकम्पपांसुवर्षाणि केतवः ।
अपसव्या ग्रहाश्चैव नित्यं वर्षासु वर्षदाः ॥ इति-

प्रावृषि शीतकरो भृगुपुत्रात्सप्तमराशिगतः शुभदृष्टः ।
सूर्यसुतान्नवपञ्चमगो वा सप्तमगश्च जलाऽऽगमनाय ॥१९॥

Sloka 19.—If in the monsoon the Moon being placed in the 7th house from Venus or in the 5th, 7th, or 9th house from Saturn, is aspected by benefics, there will be rain soon.

प्रायो ग्रहाणामुदयास्तकाले समागमे मण्डलसङ्क्रमे च ।
पक्षक्षये तीक्ष्णकरायनान्ते वृष्टिर्गतेऽर्के नियमेन चार्द्राम् ॥२०॥

Sloka 20.—Generally there will be rain during the planets' heliacal rising and setting, at the conjunction of the non-luminaries with the Moon, at their entering any of the six Mandalas*, at the end of a fortnight and a solstice, and certainly when the Sun is passing through the asterism 'Ardra'.

**Vide* Adhyaya IX—10-21—*supra*.

समागमे पतति जलं ज्ञशुक्रयोर्ज्ञजीवयोर्गुरुसितयोश्च सङ्गमे ।
यमारयोः पवनहुताशजं भयं ह्यदृष्टयोरसहितयोश्च सद्ग्रहैः ॥२१॥

Sloka 21.—There will be rain at the conjunction of Mercury and Venus, of Mercury and Jupiter and of Jupiter and Venus. But at the conjunction of Mars and Saturn, there will arise peril from wind and fire, provided they are neither conjoined with nor aspected by any of the benefics.

अग्रतः पृष्ठतो वाऽपि ग्रहाः सूर्यावलम्बिनः ।
यदा तदा प्रकुर्वन्ति महीमेकार्णवामिव ॥२२॥

Sloka 22.—When the planets are about to be eclipsed by the Sun in front or behind (slower planets in front and faster ones behind), they convert the earth into an ocean as it were.

प्रविशति यदि खद्योतो जलदसमीपेषु रजनीषु ।
केदारपूरमधिकं वर्षति देवस्तदा नचिरात् ॥२३॥
वर्षत्यपि रटति यदा गोमायुश्च प्रदोषवेलायाम् ।
सप्ताहं दुर्दिनमपि तदा पयो नात्र सन्देहः ॥२४॥

Slokas 23-24.—If there be glow-worms at night near the clouds, before long there will be rain filling all

MINISTRY OF CULTURE · GOVERNMENT OF INDIA · संस्कृति मंत्रालय · भारत सरकार

the fields. In spite of rain-fall, if jackals howl in the evening, there will not be a drop of water, though the sky be overcast for seven days at a stretch. This need not be doubted.

These two verses appear to be spurious as they are not recognised by the commentator.

Thus ends the 28th Adhyaya on " Immediate Rain ".

कुसुमलताध्यायः ॥२९॥ Prognostics from Flowers and Creepers.

फलकुसुमसम्प्रवृद्धिं वनस्पतीनां विलोक्य विज्ञेयम् ।
सुलभत्वं द्रव्याणां निष्पत्तिश्चापि सस्यानाम् ॥१॥

Sloka 1.—By observing the abundance of flowers and fruits of trees, the availability of all things in large quantities at cheap rates should be ascertained; so also the thriving of crops.

शालेन कलमशाली रक्ताशोकेन रक्तशालिश्च ।
पाण्डूकः क्षीरिकया नीलाशोकेन सूकरकः ॥२॥

Sloka 2.—From the (luxuriance of the flowers and fruits of the) Sala tree, the prospects of Kalama rice are to be determined; from the red Asoka, red rice; from the Ksheerika, yellowish rice; and from the bluish Asoka, hog's rice.

The Sala tree is known in Tamil as சால்மரம் or மரமரம். It is probably the Diospyros Ebenaster furnishing timber.

Kalama. A variety of white rice; it is sown in May and June and ripens in December or January-வெள்ளைச்சம்பா.

Ksheerika. The Fig tree-அத்திமரம்.

Asoka. It is a tree of moderate size belonging to the leguminous class with magnificent red flowers-அசோகமரம்.

Sukaraka. A species of rice-சுகப்புஞ்சை.

न्यग्रोधेन तु यवकस्तिन्दुकवृक्ष्या च षष्टिको भवति ।
अश्वत्थेन ज्ञेया निष्पत्तिः सर्वसस्यानाम् ॥३॥

Sloka 3.—Through the Banyan tree, barley should be guessed; through the ebony tree, the Shastika rice; and through the Aswattha, the success of all crops.

Nyagrodha- The Indian Fig Tree- ஆலமரம்.

Shashtika rice- A kind of rice of quick growth ripening in about 60 days- அறுபதாங்குருவை.

Aswattha- The holy fig-tree- அரசமரம்.

जम्बूभिस्तिलमाषाः शिरीषवृक्ष्या च कङ्गुनिष्पत्तिः ।
गोधूमाश्च मधूकैर्यववृद्धिः सप्तपर्णेन ॥४॥

Sloka 4.—From the Jamboo fruits (Rose-apples) are ascertained sesamum and black gram; from the sucess of Sirisha flowers is inferred the full growth of Priyangu; from the Madhuka tree, wheat; and from the Saptaparna, the rich growth of barley.

Jambu- The Rose Apple tree-நாவல். Sireesha-வாகை. Kangu- A kind of panic seed. Madhuka tree- இலுப்பை. Sapta Parna- ஏழிலைப்பாலமரம். Yava-Barley-யவை.

अतिमुक्तककुन्दाभ्यां कर्पासं सर्षपान् वदेदसनैः ।
बदरीमिश्च कुलत्थांश्चिरबिल्वेनादिशेन्मुद्गान् ॥५॥

Sloka 5.—From the Atimukta tree and the round Jesmine is known the state of cotton crop; from the Asana tree, mustard; from the Jujube fruits, horse-gram; and from the Chirabilva or Karanja, green gram.

Atimuktaka-குருக்கத்தி. Kunda-சங்கம். Sarshapa- Mustard seed-கடுகு. Karpasa- Cotton-பருத்தி. Asana-வேங்கை. Badari-இலந்தை. Kulattha-கொள்ளு. Chirabilva-புங்கைமரம். Mudga- A sort of kidney-bean-சிறுபயறு.

MINISTRY OF CULTURE · GOVERNMENT OF INDIA
सत्यमेव जयते
संस्कृति मंत्रालय · भारत सरकार
GSL

अतसी वेतसपुष्पैः पलाशकुसुमैश्च कोद्रवा ज्ञेयाः ।
तिलकेन शङ्खमौक्तिकरजतान्यथ चेङ्गुदेन शणाः ॥६॥

Sloka 6.—Atasi is to be determined from the flowers of Vetasa; Kodrava from the flowers of the Palasa tree; conch-shells, pearls and silver from the Tilaka tree and hemp from the Ingudi tree.

Atasi-Common flax-காசா. Vetasa-நீர்வஞ்சி. Kodrava-வரகு. Palasa-புரசு. Sana-Hemp. Tilaka-மஞ்சாடிமரம். Inguda-வாதா.

करिणश्च हस्तिकर्णैरादेश्या वाजिनोऽश्वकर्णेन ।
गावश्च पाटलाभिः कदलीभिरजाविकं भवति ॥७॥

Sloka 7.—The price of elephants should be determined from the Hastikarna trees; of horses from the Aswakarna; of cows, from the Patala trees; and of goats and sheep from plantains.

Hastikarna-Castor oil tree-நீலக்காக்கணத்தி or கொட்டை. Aswa Karna-ஆச்சாமரம்-tatala. The Trumpet-flower-tree-பாதிரி.

चम्पककुसुमैः कनकं विद्रुमसम्पच्च बन्धुजीवेन ।
कुरवकवृद्ध्या वज्रं वैडूर्यं नन्दिकावर्त्तैः ॥८॥

Sloka 8.—The abundance and cheapness of gold should be inferred from the Champaka flowers; of corals, from the Bandhujeeva flowers; of diamonds, from the luxuriance of the Kuravaka trees; and of Vaidurya (beryl) from the Nandikavarta.

Champaka-சம்பகை. Bandhujeeva-வெப்பாலை or உச்சித்திலதச்செடி. Kuravaka-Crimson species of amaranth-மருதாணி. Nandikavarta-நந்தியாவட்டை.

विन्द्याच्च सिन्धुवारेण मौक्तिकं कारुकाः कुसुम्भेन ।
रक्तोत्पलेन राजा मन्त्री नीलोत्पलेनोक्तः ॥९॥

Sloka 9.—One has to know pearls through the Sindhuvara tree; artisans from saffron; the king from red lotuses; and the minister from blue lilies.

Sindhuvara-சொச்சி. Kusumbha-காயாரச்செடி.

श्रेष्ठी सुवर्णपुष्पात्पद्मैर्विप्राः पुरोहिताः कुमुदैः ।
सौगन्धिकेन बलपतिरर्केण हिरण्यपरिवृद्धिः ॥१०॥

Sloka 10.—Traders are indicated by Suvarnapushpa (golden flower); Brahmins, by lotuses; royal priests, by lilies; the commander of the army, by the Saugandhika flower and the increase of gold, by the Arka plant.

Suvarnapushpa-The globe amaranth-வமந்தை. Saugandhika-The blue lotus-செங்கழுநீர். Arka-எருக்கு.

आम्रैः क्षेमं भल्लातकैर्भयं पीलुभिस्तथारोग्यम् ।
खदिरशमीभ्यां दुर्भिक्षमर्जुनैः शोभना वृष्टिः ॥११॥

Sloka 11.—One should guess the happiness of mankind from mangoes; danger from Bhallataka; health from Peelu; famine from the growth of Khadira and Samee trees; and good rain from the Arjuna trees.

Bhallataka-சேங்கொட்டை. Peelu-வலக்காய். Khadira-கருங்காலி. Samee-A tree possessing a tough hard wood supposed to contain fire-வன்னிமரம். Arjuna-மருதமரம்.

पिचुमन्दनागकुसुमैः सुभिक्षमथ मारुतः कपित्थेन ।
निचुलेनावृष्टिभयं व्याधिभयं भवति कुटजेन ॥१२॥

Sloka 12.—From the flowers of the Neem tree and नागकेसर-Nagakesara, abundance of food grains should be foretold; from the wood-apple, wind; from the Nichula tree, danger of drought; and from the Kutaja tree, impending disease.

Pichumanda-Neem tree-வேம்பு. Naga-புன்னை or திருகாவல். Kapittha-விளாமரம். Nichula-சீர்க்கடம்பு. Kutaja-A variety of Jasmine-குடமல்லிகை.

दूर्वाकुशकुसुमाभ्यामिक्षुर्वह्निश्च कोविदारेण ।
श्यामालताभिवृद्ध्या बन्धक्यो वृद्धिमायान्ति ॥१३॥

Sloka 13.—The growth of sugar-cane is presaged by the flowers of Durva and sacred grass; outbreak of fire by the Kovidara tree; and the increase and prosperity of concubines by the luxuriance of the Syama creeper.

Durva-Bent grass-அருகம்புல். Kusa-குசப்புல். Kovidara-மலயத்தி or கொங்குமரம். Syamalata-Country Sarasaparilla-நன்னரிக்கொடி.

यस्मिन् काले स्निग्धनिश्छिद्रपत्राः सन्दृश्यन्ते वृक्षगुल्मा लताश्च ।
तस्मिन्वृष्टिः शोभना सम्प्रदिष्टा रूक्षैश्छिद्रैरल्पमम्भः प्रदिष्टम् ॥१४॥

Sloka 14.—When trees, bushes and creepers are seen fully packed with glossy leaves without any inter-space, beautiful rain is then to be predicted; while if they are covered with rough leaves with inter-spaces very little rain is to be declared

तथा च पराशरः
अच्छिद्रपत्राः सुस्निग्धाः फलपुष्पसमन्विताः ।
निर्दिशन्ति शुभं वृक्षा विपरीतं विगर्हिताः ॥

Thus ends the 29th Adhyaya on "Prognostics from Flowers and Creepers".

सन्ध्यालक्षणाध्यायः ॥३०॥ The Indications at Dawn and Twilight.

अर्द्धास्तमितानुदितात् सूर्यादस्पष्टभं नभो यावत् ।
तावत् सन्ध्याकालश्चिह्नैरेतैः फलं चास्मिन् ॥१॥

Sloka 1.—The interval during which the firmament contains indistinct stars before the Sun has half-risen and

after he has half-set is called the juncture, *i. e.*, dawn and twilight respectively. The effects—good and bad—of the juncture are to be foretold through the following symptoms.

तथा च गर्गः

अहोरात्रस्य यः सन्धिः सा च सन्ध्या प्रकीर्त्तिता ।
द्विनाडिका भवेत्साधुर्यावदाज्योतिदर्शनम् ॥

मृगशकुनिपवनपरिवेषपरिधिपरिघाभ्रवृक्षसुरचापैः ।
गन्धर्वनगररविकरदण्डरजः स्नेहवर्णैश्च ॥२॥

Sloka 2.—The deer, birds, wind, haloes round the Sun and the Moon, mock Sun or Moon, cross-bar[1] of clouds on the Sun's disc at the juncture, tree-shaped[2] clouds, rainbow and the glossiness of an apparent town in the sky, Sun's rays, a stick-like formation[3] caused by the collection of solar rays, clouds and wind and dust, —from these, the effects of the juncture are to be determined.

1. This is an appearance in the sky of the shape of an iron bar.

2. An appearance resembling a tree in shape assumed by the clouds.

3. An appearance in the sky resembling a club.

भैरवमुच्चैर्विरुवन् मृगोऽसकृद्ग्रामघातमाचष्टे ।
रविदीप्तो दक्षिणतो महास्वनः सैन्यघातकरः ॥३॥

Sloka 3.—A beast (deer) dreadfully crying aloud repeatedly, indicates the destruction of the village. The same standing in the Sun to the south of an army and crying aloud, foretells the annihilation of the army.

अपसव्ये सङ्ग्रामः सव्ये सेनासमागमः शान्ते ।
मृगचक्रे पवने वा सन्ध्यायां मिश्रने वृष्टिः ॥४॥